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Jan

CALVINIST CONTACT

35th YEAR OF PUBLICATION, No. 1734

MARCH 14, 1980

Church prospers in poverty-stricken El-Salvador

by Marjory Knott
from an interview with
Rev. Jose Martinez

Rev. Jose Martinez, missionary pastor for Christian Reformed World Missions in El Salvador, is also president of the field council. Born in Cuba, young Jose Martinez went to Spain and then to the United States, where he met and married his wife, Pamela. They now have a family of five boys and one girl. In the United States they joined the Presbyterian Church of America and Jose was called to the ministry. They first served with CRWM in Nicaragua.

Current events in El Salvador have captured the attention of the world and especially that of her neighbours. In the 1930's, El Salvador came under military rule. On October 15, 1979, young officers overthrew that government and have been attempting to establish a democratic process in response to the persistent cries of the people.

The moderates presently in charge find themselves under constant attack from both active left and right movements. The leftists are stepping up their disturbances in an effort to overthrow the present government and to assume the rule themselves. Most of the formerly large Japanese community has fled the country because of kidnappings and general chaos. Of a community of about 5,000 Americans, there remain only around 200. The economy is suffering drastically because of these shocks and dislocations.

El Salvador, which lies on the sunny west coast of Central America, is about the size of Massachusetts. Its five-and-a-half million people make it the most crowded nation on the continent. Contrast between the rich and poor is extreme. Infant mortality is shockingly high and often children are simply not registered at birth. Many people exist in conditions far below the poverty level. In El Salvador there are hungry thousands who daily struggle to get food — the beans and tortillas which will keep them alive. To add to the fomenting situation between the rich and poor, few building codes exist, therefore large, expensive mansions and run-down shacks are situated side by side.

Just 20 months ago, Rev. Jose Martinez came to El Salvador for the Christian Reformed board of World Missions on loan from the Presbyterian Church of America. Since that time this remarkable man has caused many changes in the spiritual life of that country. In Santa Tecla, a suburb of San Salvador, Rev. Martinez organized the first Christian Reformed Church. The congregation is made up of 95 per cent new believers. Excited and learning quickly, they are already able to do substantial work in evangelizing other communities. A new group of university students is receiving Bible study in Lourdes. A group in San Salvador wants to start a church.

Because a redeemed man needed a job, Rev. Martinez started him selling



Christian literature from a sidewalk stand. From this small beginning has sprung a Christian bookstore with far-reaching results. Pastors as well as laymen seek books here and it has become a place of church contact. In fact, one of the largest pentecostal denominations in El Salvador has purchased 50 copies of Berkhof's *Christian Doctrine* which they are now teaching.

There was formerly very little cooperative action by the evangelicals in San Salvador. The energetic Rev. Martinez persuaded many of the leaders to sit down together and a committee was formed which involves them in the application of Christianity to all phases of life, social and spiritual. This committee now actively supports the communities in bettering lives, developing resources, and strengthening scriptural knowledge.

Aifalit, a program of people teaching people to read and write, now has four people from the Christian Reformed Church on its board. This is an example of the way in which the Christian Reformed Church is making meaningful impressions on the lives of the people. As Rev. Martinez stated, "We are only one organized church and yet we are given leadership in the community. They look up to the C.R.C." Rev. Martinez is obviously pleased by his congregation's involvement in the community, and thankful for God's grace in their lives.

Pray for these young Christian communities, for their strife-torn country, and for your missionaries serving there.

CRWRC gets new Canadian director

The Christian Reformed World Relief Committee in Canada has appointed a full-time director. He is Harry Veldstra of Kenora, Ont. Mr. Veldstra has been employed as regional planner for the Department of Indian Affairs and formerly lived in Ottawa and Fonthill. He begins his work in May.

Mr. Veldstra takes over the increasing workload from Peter Zwart who has served as part-time director for some time. Mr. Zwart will continue his diaconal work on behalf of the All Ontario Diaconal Conference.

The CRWRC in Canada is a strong organization which has been heavily involved in the placement of refugees during the past 12 months. The refugee settlement process within Canada has gone relatively smoothly. Latest figures point out that 10 per cent of all Indo-Chinese refugees to Canada have been resettled by the Christian Reformed Churches.

This prompted the board of the CRWRC to adopt the following resolution at its recent annual meeting: "The board of CRWRC, meeting in its 1980 annual session, extends its congratulations to the Christian Reformed churches of Canada for the exemplary way in which they have been resettling and assisting refugees from Southeast Asia. The board asks for God's continued blessing on the work of these churches and that of our other churches in the coming months and years."



Getting old

"An old person has wrinkled skin. An old person is blind. An old person sometimes goes to the hospital. Old people shrink in size. Old people live in old age homes."

Shawn, Grade 2.

We have grown up with certain myths about old age. Most of them are untrue. We are blessed by having a "new generation" of old people with us today, men and women who are active in life, alert, and better educated.

The second of the three part series on aging, entitled *The Endless Sabbath*, appears on page 8.

Viewpoint

On with the show, or, how to govern a divided nation

With our feet firmly planted on March soil, we Canadians can once again return to the problems which face the nation. Prime Minister Pierre Trudeau and his cabinet have been sworn in to office thereby returning the country to familiar Liberal faces and policies.

Mr. Trudeau's selection of his cabinet resulted in virtually no surprises. Allan MacEachen was returned to his former role as deputy prime minister with the added portfolio of finance. It will be his task to present the budget within the next few weeks. Canada has struggled without a budget since 1978, contributing a great deal to economic uncertainties.

Another close personal friend and colleague of Trudeau's, Marc Lalonde, has been given the energy portfolio. It will be his task to negotiate with energy-rich Alberta during coming months in determining the future price of fuel.

Jean Cretien, Jean-Luc Pepin, Jean-Jacques Blais, Andre Ouellet . . . they're all back, and they're all French-Canadians. Which brings me to the national unity question, something which seemed to have disappeared for the past nine months or so and something which will pre-occupy the nation for the next few months as Quebec faces the referendum.

Aside from cultural differences and the question of constitutional rights, it seems almost ironic that it is Quebec which is thinking of separating from the rest of Canada and not British Colum-

bia or Alberta.

From a merely representational point of view, Quebec voted overwhelmingly for the federal Liberal government while the West voted overwhelmingly for a Conservative government.

Within the cabinet, both Ontario and Quebec are equally represented with 12 members each while there are five from Atlantic Canada and four from the West. Of those four western cabinet ministers, three came in through the back door, being moved from the Senate into the House of Commons.

The West has been traditionally left out in the cold when it came to fair representation in the cabinet and when it came to national policy. If anyone has the right to complain about the lack of input into federal politics, it is British Columbia, Alberta, Saskatchewan and Manitoba.

The results of the recent federal election point to the fact that we live in a disunited country. The electorate voted selfishly, seeking a pie-in-the-sky life-style and being unwilling to spend 18 cents per gallon more for the price of fuel.

Veteran journalist John Aitken travelled 5,000 miles across Canada back in 1977, talking with and interviewing hundreds of Canadians, discovering their attitudes, their dreams and their despair.

The result of his research was his book *Conversations: The Diary of a Worried Journalist's Trek Across a Divided*

and Threatened Canada. In it he claimed that national unity does not exist. It fact, it never did.

He found a fragmented and divided nation. He saw people concerned with themselves and with their region rather than with the country. That self-interest, he found, was sparked by unemployment, the lack of representation on the government side of the House of Commons, and by economic disparity. There is no feeling of nationalism, little pride in being a Canadian, he found.

Against the background, the Liberal government in Ottawa will have to look at the cultural and constitutional questions in Quebec, it will have to do some soul-searching with respect to the high unemployment in the Maritimes and the abundance of employment and wealth in Alberta.

Provincial premiers will have to give more and take less when it comes to talks with the federal government so that the various regions within the country can benefit from each other's resources — both human and mineral.

Economic disparity has been a problem in Canada for many years and we must do something to counter that. We export jobs to the United States and other countries each time we ship iron ore pellets out of the country and each time we ship pulp from northern Ontario and British Columbia for paper products to be manufactured elsewhere.

Thousands of Canadians live well below the poverty line. Students in the

north leave school to find employment in the south. That applies to every province.

Those kinds of problems face the renewed Liberal government. There are other problems, of course. North American economy continues to irk the consumer: high interest rates, inflationary costs on virtually everything, unemployment . . . they are all interwoven and they cannot be solved by the adoption of a federal budget. They require long-term policies but, more importantly, they require a change in our attitudes.

Canadians will have to learn to do with less, to share more with those who have less: that applies to the poor within this country as well as to the poor of other parts of the world. We will have to learn to become unselfish. That will be hard to do in a society which preaches "Me first."

All of this talk about our country and its future seems so man-centred. We know that Canada must come on bended knee before God in seeking His will. We should not be self-righteous in our attempts to bring the Bible to the government and to our neighbors. We must do it humbly and prayerfully.

Let us pray for our country and for our leaders, that they may govern properly and Christianly.

Keith Knight

Minority groups make up most of Western China

by Rev. Johan D. Tangelder

The rapid growth of churches, temples and mosques in China is an undeniable fact. Evangelical Christians are watching with great interest the fascinating developments taking place in that vast nation with its one billion inhabitants. No wonder that there is an outpouring of articles on China. And the temptation is to report for popular impact, without sufficiently cross-checking the contents of sensational news.

There is a flood of information available on China; its language and the Chinese Christian Church. But little is written about the Chinese minorities. Almost every country today is a mosaic of several ethnic groups, and China is no exception. Approximately 95 per cent of all the Chinese are Han. Their main language is Mandarin. There are also a variety of regional dialects of the Han Chinese language, such as Cantonese, Hakka, Hsiang, Kan, Min Nan, Min Pei, Wu and Yueh plus hundreds of provincial and regional variations. Though the Han Chinese form the majority of the population, the remainder has enough minorities to equal the population of New York, Illinois, Ohio and California.

The Government of the People's Republic of China officially recognizes fifty-five formally identified nationalities. China's minorities range from the Was of Yunnan province, several hundreds in number, who are still at the Stone Age level, to the very sophisticated Islamic Uighurs in Sinkiang who utilized Arabic script until recently.

When we speak of China, it is Eastern

China or China proper, all synonymous with the description of a densely populated and humid land. This is understandable since 95 per cent of the people do live in this part and receive the most attention. The minority ethnic groups live in Western or Outer China, one of the most sparsely populated areas of the world, the exact opposite to our general impressions of China. Outer, or Western China has little rainfall and not much agriculture to support its small population. The minorities live in 40 per cent of China's territory. They are China's people in the border regions of Mongolia, Russia and India. And the People's Republic of China has had shooting wars with each of these nations in recent history.

The diverse ethnic groups in China have received more attention from the government than the Han population. Instead of imposing the Han language, culture and habits, the government has carried out policies of autonomy for the national minorities. Ethnic languages are being fostered. Not the Chinese of the Hans, but the languages of the minorities are the official languages of the courts, radio stations and newspapers, as well as the languages spoken at home or in the streets.

China's famous birth control efforts are confined to the Han population of Eastern China. The Han Chinese usually marry at the age of 23 for girls and 26 for men. And the young Han family is encouraged to have only one child. The minority couples are allowed to marry at an earlier age. They are also exempt from official birth control programs. China's self-interest encourages the protection of the

minorities. The government cannot afford to alienate them as they live in the strategic border areas. China needs all the population it can obtain in its western region for political and military reasons.

The Chinese Muslims form a nearly forgotten minority. However, the Chinese Muslims are well-known in China. Not all Muslims are ethnic Chinese. Some Muslims are distinctly non-Chinese in race and language. They have Turkish, Mongol and Arabic strains. Chinese Muslims are found in pockets throughout Eastern China, as well as the Western border regions. The government's attitude towards the Muslims has improved in recent years. The Chinese government cannot afford bad public relations with its Muslim

neighbours and the Muslim nations it is trying to befriend. The Chinese know well the powerful influence of foreign Muslim leaders. Not only the Russians, but the Chinese are also worried about Iran's religious leader Ayatullah Ruhollah Khomeini.

As I survey current Christian literature on China, I am struck by the absence of an awareness of the great diversities of languages and cultures in China. Not all Chinese eat rice, look alike or speak Mandarin! Christians in their state of euphoria because of the new mission opportunities presented to them, shouldn't overlook the ethnic minorities in China. They, too, need to be reached, via radio and printed page, with the liberating Gospel of Jesus Christ.

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LETTERS

A bit of humility, please . . .

Dear Sir:

After reading the article re: The AACS' annual meeting: Vision for the 80's, I would like to express my concern regarding this article. (C.C. Jan. 4, 1980).

First of all, Dr. Zylstra quoted from Psalm 90:12, "So teach us to number our days that we may get a heart of wisdom." As the backdrop to Dr. Zylstra's picture of the cultural-religious setting of the AACS, my question is: "What type of wisdom is Dr. Zylstra talking about here?" I have the uncomfortable feeling that Dr. Zylstra and Rev. Arie VanEek have the feeling that the AACS has the answer to the hearts of wisdom. At least that is what I feel this article lends itself to, and that is my reason for writing.

The King James Version, among others, read in verse 12 that we must apply our hearts unto wisdom. Searching in Scripture, and the revised new Bible commentary included the part of this psalm quoted up to verse 17, is a prayer for peace with God. It starts by asking a change of attitude: the first on man's part, that taught by God he may learn wisdom in his brief life. We are taught by God today through the infallible, inerrant Word of God as the Holy Spirit reveals this Word unto us. In other words we must turn to the Bible and get a heart of wisdom unto the Lord.

Rev. VanEek mentions that the AACS continues to be a sign of hope in a church and culture in which the forces of reaction and conservatism are very strong and present a threat to the churches. The AACS has helped the church struggle through a "true church."

With all due respect, I find that a mouthfull! Does Scripture not teach us that Christ is the "only" sign of hope in a church, and not the AACS or anything else? What do you mean by conservatism presenting a threat to the churches? Brothers, please slow down. Nowhere do I read in this article that you humbly bow yourself before our gracious God, and bring all thanks unto Him and not unto man as is so evident in this article. And that by His grace you may be able to work for His Kingdom.

John F. Vanderwerf
Edmonton, Alberta

Socialism and capitalism are equally as bad

Dear Sir:

Once again I see an attack on the C.J.L. and your political editor in C.C. "Socialism and the Bible" by William Korvemaker. Mr. Korvemaker, is everyone who does not agree with your view of politics and economics "ignorant?" I find that not only an uncharitable but a very arrogant statement.

You state "he wishes to make a deliberate and concerted effort to promote socialism." I would like to know why so many, including Mr. Korvemaker, assume that socialism is any less Christian than capitalism (conservatism or liberalism). If one wishes to look at the history of all three of the main political parties in Canada, one will find that all three were begun in the spirit of humanist liberalism which swept North America in the last century and early part of this century. None of them has as its basis the view of man and his relationship to God and creation that the Bible teaches us. To be sure, there are good Christian men and women in all the parties but the driving spirit behind each one of them is not Christian.

I know of at least one case in the C.R.C where a man, before being placed on nomination for elder, was called to explain his political views before the consistory because he was a member of the N.D.P., yet members of the Conservative or Liberal parties are routinely accepted, no questions asked. Thank God this man was placed on nomination because of his Christian commitment, but, I question the premise that a supporter of a socialist party should be considered less qualified than a member of either of the other parties.

I am a member of the C.J.L. and I feel that its publications and lectures, etc., have helped me to understand the Canadian political system, political parties and the many forces and spirits that shape Canadian political life. Also it has helped me to start thinking about and discussing alternatives of these humanist institutions.

Yet I, and all other members of the C.J.L. are not robots, blindly following the men at the top. We read material such as R.J. Sider's book, "Rich Christians in an age of Hunger" and the *Banner's* articles criticizing it. We discuss these articles and books both locally and at the national level. Sometimes we disagree (not on the basics) and have to come to a consensus so that we can effectively speak out on the many issues facing our nation and the world.

Because all are sinful, no one can say that he or she has the Christian alternative but, that should never paralyse us to inaction. God's commands, calling us to do justice and love kindness and walk humbly with Him, are ever before us as we attempt to glorify God and bring honour to His name.

Hermine Dykxhoorn,
Bramalea, Ont.

Follow His steps

Dear Sir:

Some of us have celebrated Cadet Sunday whose theme was "Follow in His steps." What a mighty challenge! We so often sing, "Take my life and let it be" "Jesus I my cross have taken" and the list goes on. But do we really?

It seems to me there is so much trouble in the world that couldn't be here if we lived these songs out. We believe Jesus' example is the pattern for our lives. What we forget is to act regardless of the cost to us if God gives us an answer after we have asked for His guidance or else why bother to ask. Do we really deny ourselves or give of ourselves to bless our towns or cities? It is time to ask ourselves "What would Jesus do?" Sound too pious? We all profess to be His followers. What does that mean? That is where we seem to differ with each other.

I think that if all of us who read this today were to start asking ourselves this question "What would Jesus do?" — we would not only eliminate a lot of differences we have amongst each other but we'd have a great revival (revolution) in all of our churches. What a glorious thought!

It won't be easy and we will fail many times as long as we start each day with God's help. After all, He promised He would be with us always and to make us more than conquerors through Christ. If we start today, what a blessing we will be to all those around us. It is time for action now. A great book to read concerning just this matter is *In His Steps*, by Charles M. Sheldon. God bless our efforts to be more Christ-like.

Ann Bezemer,
Grimsby, Ont.

Forgive us our homosexuality

Dear Sir:

Regarding your most recent editorial, (Feb. 29), the Dutch church *should* give full membership to homosexuals, *only* on the basis of self-denial, bearing the cross of their reversed sexual drive.

I did not like your statement that North America's Reformed denominations recognize that homosexuals exist, just as prostitutes do. A woman becomes a prostitute by choice. Homosexuality can also be acquired that way, but there are many men in a sexual hell who would love to get married and have a family.

Hormonal imbalance, abnormal closeness to mother and rejection by the father are 3 common causes of the condition.

The general trend in the resurrection will be "no marriage or giving in marriage." To Christian homosexuals, I like to believe that God will make it up to them on the new earth. It is so easy for normal heterosexuals to despise homosexuals. What do they know of the good fight of faith that homosexuals who are devoted to Christ, have to maintain throughout their lifetime?

Let not our reaction be: "How dirty! How filthy!" to those homosexuals who cannot contain themselves. If the Pharisees had brought a homo to Christ, He would, no doubt have said: "Neither do I condemn thee; go and sin no more." Why do sexual sins look dirtier than hatred, pride, and jealousy?

Peter Tensen,
St. Ann's, Ont.

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Church Page

PRESS PARADE

When is their number up?

In respect to lotteries, as in all aspects of life, as a Christian we ask ourselves the question: What does the Word of God tell us?

The Bible shows us that casting of lots means asking the deity for a decision or answer. Read Ezekiel 21:18-23 where the king of Babylon was casting lots and Mark 15:24 where the soldiers divided the Lord's clothes. Read also Acts 1:26, Numbers 26:55, Proverbs 16:33, 18:18, 1 Chronicles 24:5, Nehemiah 10:34, 11:1.

What is clear from the last seven passages is that lots were not cast for fun or games, but to ask for a decision from the Lord.

The Reformed Fellowship of Canada, Inc.

is an association of concerned, conservative, orthodox, Reformed persons, who want to conserve the biblical traditions of the fathers. Not simply because they are traditions! We want to conserve them because God told us to grow this way (Prov. 1ff). We recognize that these traditions must always remain subject to the criticism of the Word of God.

Inquiries invited:

**Reformed Fellowship of Canada, Inc.,
44 West Ave.,
St. Thomas, Ont. N5R 3P7.**

Can we look at lotteries in the same way? Certainly nothing happens by chance (Psalm 139:16). The Bible teaches us not to be greedy for money. Read Matthew 6:19-34, Deuteronomy 20:17, Ephesians 5:3, and 1 Timothy 6:10. Our Lord gave us the example of not putting God to the test in Matthew 4:5-7.

Maybe we can leave the Lord out of this question of lotteries. This would mean that we ask

the god of chance to smile upon us, a request which is very plain idolatry.

Apparently 40% of the North American Protestants and a larger percentage of Catholics do participate in lotteries. The widespread participation in lotteries works as a narcotic drug to people who have to keep on buying to keep their dream alive. It works as a leech on society, taking out of it funds and time without giving back the fruits of the labour in food or material productivity.

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Shall the "Third" be first?

For those who would like to know more about Third World development issues, a special day has been set aside to deal with this issue, on the theme "Making a Living," in Christ Lutheran Church. Many of us take for granted that we have work; we take our wages for granted and we take our number of working hours for granted. What about the Third World?

We have the unique experience of having Professor Godfrey Ukio, head of economics at Kivokoni College, Dar Es Salaam, Tanzania, available as a speaker. He will help us in our understanding of Tanzania's struggle in this regard.

Dr. Ralph Miller, from the department of Curriculum and Instruction at U of Calgary, and formerly of CIDA and of Foster Parent Plan of Canada, will speak to us on ways we can contribute to helping our Third World neighbours make a living.

Rev. Iwaasa from Calgary, will be present as chairman of the day and he will say some things about Christian response to the problems.

All this will be provided plus an informative film, a booklet and coffee, for only \$3.00. You'll have to bring your own bag lunch. (Sponsored by "Ten Days for World Development." Your contact person: Jake Binnema).

Church bulletins in the Calgary Chr. Ref. churches

Church News

Christian Reformed pastors and wives retreat

Classis Chatham provides an annual three-day retreat for their pastors and wives. This year it was again, a real blessing to all who were there. Many treasure these days of learning, relaxation and fellowship. With us was Dr. Moncrieff of Salem who proved to be a real blessing to all of us. Much was said about human relations, marriage, communication and various types of counseling. One evening was devoted to listening to and discussing a taped sermon. It is great that more and more elders see the need for their pastors to attend such events. In the long run, the congregations, in addition to the pastors and their wives, benefit from them.

Rev. Ralph Koops,
Chatham, Ontario

PASTORAL PONDERING

"Mite" your giving be regular?

In the stewardship or giving comments a couple of times it was stated that if all of us who are salaried and thus paid weekly or bi-weekly, gave regularly, we could meet our budget or enable our treasurer to pay our quotas quarterly. This assumed that most of our income-earning families are salaried or are paid weekly or bi-weekly.

Someone expressed the thought that this singles out salaried people, say apart from our business people, who thus would not be "salaried." Rest assured, no partiality or favoritism was or is intended, which is contrary to the spirit of James, and all the scriptures. We also considered business people as salaried, pay themselves regularly and are in a position to give regularly as well as those who are paid by the hour, day, or week. We only wish to emphasize the scripture principle that we "give as the Lord prospers us," and as much as possible in regular giving as Paul recommended to the Corinthian church for their Hunger Fund Drive.

Some among us may receive no salary at all, older ones, for instance, whose working days are done. Though they are not salaried, they may have some income from pension and savings, and thus receive regularly. Perhaps they are able to give regularly — but of course, where little is received, their smaller gifts become all the bigger, like the widow's "mite."

No receiver is excused by the Lord from giving according to his prosperity. No exceptions. No partiality, though the Lord does single out in his Word the rich to give liberally. And the better off we are financially the easier it is to miss some rather sizeable chunks.

These lines are written that there may be no feelings of partiality to any class or group. We are one, and the law of love, love to our Lord, his cause, must regulate our lives, the use of our talents, and our giving week by week.

Mountainview Chr. Ref. Church,
Grimsby, Ontario

Blessed be the "tithe" that binds

Finances aren't my forte, but I do like to look at our offerings to see how we are doing. I just finished examining the treasurer's report for 1979 to determine how much of our giving was for congregational expenses and how much went beyond the congregation to help others. The figures I arrived at are these: congregational needs: \$143,576, needs of others: \$189,066. That means that 60% of our giving was for others, and only 40% for ourselves. I remember that when I came I was surprised — and delighted — to learn that 50% of our giving was going to others. How God has blessed us! In five years we have increased that percentage by 10%.

When I break down the giving to others, I notice that only \$43,730 is for local benevolence and ministries; the rest goes throughout North America and to the ends of the world. And I wonder about that. Should not a greater percentage of our giving for others be directed locally? The broader needs are shared with many; the local ones are not.

Finally, I am pleased to note how little we spend to keep our church plant and program operating. I think it shows good stewardship. Do you agree?

Think about these figures. What do they say to you? Let's

thank God together for his faithfulness in developing the gift of stewardship among us. And let's ask that it may continue to flourish and grow.

Rev. F. Breisch,
First Chr. Ref. Church,
Calgary, Alberta

Thy kingdom come . . .

Deliver us, O Lord, from a vision of your kingdom

That identifies it with our passing dreams,

That excavates the twentieth century as the only quarry for jewels of insight,

That entitles our culture "The Closest Yet."

Prevent us from building the door to your kingdom

Too high, making entrance more than humanity can bear

Too low, making entrance less than Deity deserves.

Keep us, Father, from insisting that others walk the path we have trod to enter its gates,

Thus obscuring with the brambles of our lives the Way.

Being encircled, yet not caged.

Domesticated, but not quieted,

Free us, Lord, to fling wide the windows of your kingdom

For the breath-giving freshness of forgiving grace

For the breath-taking beauty of bounteous creation.

Loosen our tongues

For speech frosted with characters made sweet; For

testimony folded with lives made pure

For praise basted with experiences made spicy by the aromatic, unblemished, anointed Sacrifice.

Disengage our hands

For their narcissistic, though pious, clasp that as they are

opened and filled,

we may conquer our natal instinct

And keep them stretched beyond the pain of donation to receive again the harvest that has been sown.

Amen

Nelson Kloosterman,
Glad Tidings Center Chr. Ref. Church,
Edmonton, Alberta

Prayer in passing

Lord, help me, not always to worry:

Not a day passes by that I pray in a hurry

For all my children, who are so dear to me

Help them, dear Lord, and make them see

That without you, life will be empty and hard to survive

O Lord, please protect them every minute of their lives.

Help them to fight when temptation is strong

Please Father, I ask thee, please don't prolong.

Have mercy, dear Lord, and don't delay

I know that without thee they will go astray.

Help them to lead their children to thee

O God they are so dear and so close to me!

Mrs. Toni Zayonce,
(written shortly before her passing),
"Philadelphia" of the Richmond Chr. Ref. Church,
Richmond, B.C.

LETTERS

There is an effort to erase boundaries between church and world

Dear Sir:

When I read the article, "AACS Annual Meeting; Vision for the 80's," I, together with others, no doubt, was deeply disturbed and concerned by Rev. Van Eek's quote concerning conservatism as "very strong and (presenting) a threat to the churches." Others have sufficiently voiced disapproval of that particular statement; a disapproval which I share with them. But when I read Rev. Van Eek's response to a letter by Rev. G. Martin concerning the same issue, I was even more disturbed.

Perhaps the ambiguity in the article allows for too much misunderstanding. If that is so, then I stand to be corrected and Rev. Van Eek ought to consider rewriting the response in a more precise and cogent way. My intention here is not to attack, but to arrive at a clearer understanding of the issues posed in his response to Rev. Martin. I therefore wish to illustrate here how in my opinion, his letter is misleading if not deceiving to readers. And that deception arises, it seems to me, from an inadequate view of the Church, a view which he, Rev. Van Eek has particularly presented in his response to Rev. Martin.

The discussion revolves around Rev. Martin's use of the definition for conservatism, which is, "the principles of those adhering to existing institutions and opposed to change of a radical nature." The focus of the argument centres around the term "existing institutions" as it refers to the Church. It is precisely to this point that I wish to address myself as well as Rev. Van Eek's three "examples."

I would immediately want to urge that the Church is not a human institution in the sense that NASA, or the AFL/CIO, or even the AACS are human institutions. The Church, by contrast, is an institution instituted by Jesus Christ (Matt. 16:18; 1 Cor. 11:22). It is therefore an authoritative and authorized institution, which among other things makes it at least legitimate. Jesus is the Church's Head and Her only Head (Eph. 5:23; Col. 1:18). Furthermore, being Her Bridegroom, all of history (which flows in correlation with redemptive history and includes it) will find its culmination in the union and consummation of Christ and His Bride, the Church (Eph. 1:22; 5:27). If Scripture speaks so highly of the institution of the Church, we dare not regard the Church as a mere human institution.

But while the Church is an institution, that is, instituted by Christ, it is also an organism. The Church as institution is the authoritative and authorized "machinery," if you will; that is, elders, ministers, deacons, classes, synods. And Scripture gives sufficient warrant and justification for such

institutional and administrative structures in the Church as vital to the Church (Acts 14:23, 20:28). The Church as organism is the membership, or body of believers who, no doubt, have a supreme calling to be prophets, priests and kings (1 Pet. 2:1-10). How disastrous it would be if believers, conservatives and progressives alike, failed to recognize that the Church, specifically as organism, ought to be the light of the world and the salt of the earth. I grieve together with progressive Christians over the complacency and laxity of the Church.

However, by no means can the Church as organism be divorced from the Church as institution. Scripture warrants both. It is true that the Church can become institutionalized, that is, one sided or negligent of its role as organism. This has happened historically and the sixteenth century Reformation sought to correct the imbalance. The Church must not become institutionalized. But neither can the other extreme be tolerated.

A Church only as organism, doing away with the legal, authoritative structure of the Church, destroys its very foundation. Jesus' words to Peter are noteworthy at this point. He said, "Upon this rock, I will build My Church." Peter was representative of the apostolic foundation on which Christ chose to build His Church. That apostolic foundation is maintained, in a sense, first of all by the Church's obedience to God's Word, specifically, the Bible. It is also maintained by the official "dispensing" of the two elements of the means of grace that God has entrusted to the Church, namely, the preaching of the Word, the Gospel of Jesus Christ, and the proper administration of the sacraments.

These two elements together with a proper exercise of discipline characterize the true Church. But they may be performed only in an official sense, not by the Church as organism, but by the Church as institution. Therefore the Church as institution cannot and may not be divorced from the Church as organism.

Allow me at this point to speak specifically to Rev. Van Eek's three points. He wrote, "Christ Jesus builds and preserves His Church. That gives us freedom to proclaim that Jesus is Lord also beyond the Church." This statement is highly ambiguous and vulnerable to misinterpretation. However, I take it to mean that since it is Christ who builds and preserves His Church, we therefore need not worry about, as supposedly the conservative does, but are "free" to go about the business of evangelism and claiming culture for Christ. The language of this statement lends itself to such an interpretation. If that interpretation was intended then some clar-

ifications and distinctions need to be made. Scripture indeed teaches that Christ builds and preserves His Church. However, as I have already tried to show, Christ does so by the instrumentality of human beings (always, of course, in the power of the Holy Spirit). But the human instrumentality is, I suggest, the authorized machinery and organism of which I spoke earlier. It is our job to "take care of" the Church (1 Tim. 3:5).

It is through the Church that we must disciple the nations. The Word of God must be presented as the Word of God.

Considering that judgment comes "first to the household of God," we may note that there is a certain primacy of concern for the Church. It follows then, that our witnessing must first of all be done through the Church. And it is through the Church that we disciple the nations, because it is through the Church as official institution only, that those new disciples can be baptized and instructed in the things that Christ has commanded His apostles (Matt. 28:16-20). To put it another way, a proper and effective witness to Christ can only be possible by the Holy Spirit's use of the means of grace, and I need not repeat myself concerning the official and authorized character of those means.

Rev. Van Eek makes a second statement that is ambiguous and misleading. He says, "The conservative tends not to get to the root of sin and evil in the institutions." I agree that conservatives ought to identify more clearly what the root of sin and evil in institutions is and then expose and correct it, but the root of sin and evil in the Church is something different. In that institu-

tion, it is usually an incorrect and inaccurate view of Scripture, more specifically a non-Biblical view of Scripture. Such a view will result in incorrect exegesis and false application of Biblical truth. Needless to say, conservatives, or at least somebody, ought to be most active in discerning that kind of evil which seeks to undermine the Church. The infallibility and inerrancy of Scripture must be defended against attack. The Word of God must be presented as the Word of God.

The "transformation in the renewal of our minds" that Rev. Van Eek alludes to is a quote from Romans 12:2. In the context of that verse Paul gives this instruction to the Church at Rome as a positive alternative to conformity with the world, and he's quite imperative about it by the way. The purpose or goal of this transformation is "to prove what is the will of God, what is acceptable and perfect."

Obviously, there is more implied in this text than mere change. The transformation involves discerning from Scripture (since Scripture is the sole criterion for evaluation) what the will of God is, and what is good and perfect. It requires proper exposition of Scripture and correct teaching of Scripture. It necessarily requires an authorized or official person and institution to guard and expound the truth of Scripture, for "How are men to call upon Him in whom they have not believed? And how are they to believe in Him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent?" (Rom. 10:14). Hence the authority of such persons and institutions needs to be clearly defined.

My concern is, I trust, shared by many Christians in the CRC who are also alarmed by the rapid decline in Reformed thinking in our churches. The "radical change" taking place that I would guard against can better be defined as a move-

ment of a "leftist" nature, be it labeled Neo-Orthodox, Barthian, Theology of Hope, Process Theology, Neo-Evangelical, Form Criticism or perhaps even Dooyeweerdian; they are all radical movements and must be carefully discerned. A characteristic theme in most of them is an effort to erase the boundaries distinguishing Church from World. Such attacks on the Church of Christ can be assessed as nothing less than the fiery darts of the Dragon.

I love my Saviour and Lord too, Rev. Van Eek, but I can not isolate Him from His role as Head of the Church. I too seek to be Biblical in my faith and life, and I must therefore yield to the teaching of all of Scripture, including its teaching concerning the Church as institution. I also try to be radical in my conversion, in the sense of striving to live a life radically opposed to the life of an unregenerate. I too would judge every human institution by the Word of God. But the Word of God tells me that I must seek to maintain the sacredness of the Church because that is His institution.

If that makes me a conservative; one who adheres to existing institutions and is opposed to change of a radical nature, then, so be it! I will continue to conserve!

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Small Talk

Waste not, want not. This saying, taken very seriously in Grandma's days, ought to be recycled. During the-booming Sixties, it was relegated to the attic of our collective conscience where it is still gathering dust. Although, it must be said, through the ever leaner Seventies, we seemed to vaguely remember it and some of us have even gone up to look for it among the other assorted antiques.

I think it should be brought down with pomp and circumstance and be restored to its rightful place in our vocabulary and behavior. What is waste? And, for that matter, what constitutes want? Our answers will differ with our age.

Those of us who are old enough to remember the Depression or survived the winter of '45 on sugar beets, will call it a shame to throw out even one left-over potato after dinner. And people who have treasured a pot or two with a freshly soldered hole on a smouldering woodstove won't regard it as want when the latest gadgets are missing in their kitchen or workshop.

I suppose the answer also differs geographically. In Cambodia, the contents of the average Canadian trash can

would probably be worth fighting for. Of course, these examples picture the extremes. Nevertheless, our affluent society seems to have trouble waking up to reality. We've gone off to sleep in the assurance that tomorrow will yield more of what there was today. It's so easy to get used to abundance and to be tranquilized into a false sense of security.

But now, like other memorabilia from Grandma's days, the saying we have under scrutiny has taken on new value. In fact, it's a gem. A gem of wisdom, that is. For waste and want are interrelated, they go hand in hand. Where there is waste, want is bound to follow. And while we may be reluctant to admit it, waste has become very much part of our public and perhaps even personal lifestyle.

I know, I'm not the first one to point it out. At the risk of being scorned, staunch conservationists have been beating their drums for some years now. Mostly, the ominous sound has gone unheeded. People *still* drive to work, one person to a car. Office towers *still* are ablaze with lights all through the night. Stores, malls and public

buildings are *still* uncomfortably warm (or cool) at times. It's true, some communities are blessed with volunteers who gather in glass jars, tin cans and newsprint for recycling. But I, as far too many others, still have to put this valuable stuff out on the curb with the garbage.

What can we do, short of starting our own recycling plant?

Waste takes many forms and we should become quick to detect them. For starters, let's each put our hand in the bosom of our own homes. It's fun to fight wasteful habits as a family and often a real eye opener. I'm not going to give you any clues or hints, for I am sure you are quite capable of seeking them out for yourselves, hence it would be a waste of your and my precious time.

Besides, you find this type of information most anywhere these days. But don't stop there, use your imagination. It, too, could do with some new use perhaps.

Then, when we are sure we are doing our share at home which, incidentally, may mean some real sacrifice at times, we could cast a critical eye on our immediate environment. Is our church

consistently putting out too many bulletins per Sunday? Why not allow just one per family? Paper is expensive and trees are precious!

Are our children being taught good stewardship of resources at school? Are they urged to handle learning tools with care, especially through the example of parents, teachers and board members? One picture of a careful, thrifty adult is indeed worth a thousand words. If we look for wasteful habits in the world at large, we may be driven to despair or, God forbid, into a helpless rage which we had better turn into constructive criticism. A polite letter to the editor may then get our message across.

People are so utterly pretentious. There's nothing on this earth which we can call our own. "Whatever is under the whole heaven is mine," God says to Job in chapter 41 verse 11b. We are, after all, mere tenants on this planet.

But Christians, as children of the Landlord, should keep an especially watchful eye on the property!

Lynn Miller

PASTORAL COUNSELLING

Concentrating on your health can make life miserable

Ralph Heynen

I've chosen to write about our health. I do this with a special goal in mind — we're in Arizona again in the Scottsdale area. There are a lot of people in an area like this who come here for their health, particularly for the winter months. Under those circumstances there are many people who lay a great deal of emphasis on health. Most are older people, although a lot of them are younger than I am. They come here very much concerned about how they feel. They get up in the morning and they talk about whether or not they slept well, about whether their arthritis bothers them or their stomach hurts. I've heard a lot of this throughout the years as I worked at Pine Rest Hospital. Whenever you go through a geriatric ward or a nursing home section you can't help but feel that a lot of people are so concerned about their health that it seems to be all they are thinking about.

I received two letters concerning this subject. Here's a letter from a wife: "My husband seems to be terribly upset about his health; he's always complaining about his stomach or his bowels. He has a headache or he aches somewhere else in his body. Actually he's quite healthy and every doctor he has visited tells him so. We have a medicine chest filled with all kinds of pills and remedies and whenever he has a pain or an ache, he knows which pills to take. What's wrong with a person who's always worrying about his health? Should I pamper him? Or should I get him to see a psychologist? Or maybe I should poke fun as I have been doing from time to time, because I get very tired of all these complaints about health."

Well, that's one letter. Then there's another letter from a lady who evidently feels much like the other husband does. She includes a pamphlet which I

received before on "Poisons by the Plateful." It tells about the need for organic health food which has not been raised with chemical fertilizer. She ends her letter by saying: "Someday you may wish you had eaten health food." She also mentioned in her letter that if everybody ate health food there wouldn't be much use in having institutions like Pine Rest because people wouldn't need that kind of help.

I've always been fairly healthy and I'm well past my 70's. I don't have a great deal of aches and pains that I bother about. I don't feel the need of eating health foods and I do enjoy a good steak now and then . . . and I don't ask them what kind of cow it came from. I think God demands of us that we should eat good food, healthful food, but also that we don't go overboard on this. You can also make a god of your stomach in that way.

It's very interesting to receive two letters like this — the one from a person who's overly concerned about health; the other who is living with somebody who is overly concerned about health and finds it hard to live with that kind of person. Health is the most priceless commodity that we have and we shouldn't waste it. The staggering price that is paid for medical and hospital care witnesses to the search for good and effective health. Should we be concerned about our health when there are so many people starving in the world? Should we be so picky about the kind of food that we eat when in Cambodia there are possibly 2 or 3 million people that are starving to death? It's a good thing for us to get these things into proper balance.

The doctors at Pine Rest always had a favorite statement about the person who talked a great deal about her physical health or aches and pains.

They would say: "He gave us an organ recital." We knew, of course, what that meant. It's true that when people get old and sit around a lot they get a bit flabby and their joints don't work as good as they should — and maybe there are certain things that help us. A friend of mine has to have a little bit of lemon juice every morning — unsweetened — and he says that's one thing that he can ascribe his good health to. He's as old as I am and he's in vigorous health. I never did that, and I also happen to be fairly healthy.

The well-balanced person — the healthy person — is one who is mindful of his health, who is going to be careful of the way he lives; he's going to follow good rules for healthy living . . . but he doesn't walk around constantly taking his pulse to see if his heart's beating too fast or too slow. The man who ignores his health is a fool, but the man who pampers himself is neurotic.

This woman asks the question: Should I get my husband to see a psychiatrist or a psychologist? Or should I just poke fun of him? She doesn't mention her age, but I gather that they're a couple who are well along in years. If she can stand it, maybe she should pamper him a little bit now and then. On the other hand, she should discourage him from talking about food. One of the best ways to break the habit of people talking about their food and their diet is to shift the conversation to some subject which has nothing to do with food or nothing to do with aches and pains in your joints. Talk about things that are a bit more constructive.

I know of one man who had a wife who complained a great deal every day about her health and about her aching joints and all the other things that happen to people. He said: "I would tell

her: 'Did you look out of the window today? Did you see what a beautiful day it is? Why don't you get outdoors and see what you can do out there.' " She resented this. But after a while, she began to realize what he was driving at and that he was getting sick and tired of hearing about her food and her aches and pains. He wanted her to think of something different.

I pity those youngsters who are brought up by a mother who always complains about her health, one who is so concerned about the food she eats. Or a dad who is always thinking about his aches and pains. They're bound to carry over some of this into their own lives. I also pity a wife who lives with a neurotic husband or a husband with such a wife. As we stand before God, you and I can hardly begin to complain about our little aches and pains. If we could walk for a while in the shoes of others who have so much pain and agony each day . . . or if we would think of those who are going hungry . . . we would not be complaining about our food. Why should we complain when there are others who have it so much worse? God wants us to be content. This is God's way — the unselfish way — of living. This is living a creative Christian way.

THOUGHT FOR THE WEEK:

If we desire to live as the pure in heart, we should strive for a genuine consistency. This requires that we learn to know our thoughts: Somebody has said: consider yourself richer each day you discover a new fault — not that you should be happy about your faults, but that you have the grace to overcome them and to learn to develop something new, something better in your life.

The Adventures of the Jolly Baker

by W.G. Vandehulst



209. The strange king had seen the little prince coming down the path. He had also seen how he had turned in sudden fright. That had hurt him; he wanted to change that. He and the King had been taking a stroll around the garden before the big parade. Now he suddenly left his host standing alone and swiftly strode after the galloping pony. He knew why the little prince was so afraid of him all of a sudden.

"Hey, my boy, don't run away from me!" he cried. "Don't be afraid. Yes, I'm the grouchy king whom everybody is afraid of, and yesterday you and I were both afraid of him too. But I'm also your good friend. See?" Then he took off his crown. Now he was no longer the grouchy king.

210. Peter was having problems. He was supposed to stand at attention before the strange king, but the little prince was hanging around his neck.

The little prince heard the friendly voice behind him; it was the same cheerful voice he had come to know yesterday. Still a little frightened, he turned his head just a bit and looked.

"Are you coming with me?" asked the king, laughing and stretching out his arms to the little boy.

The prince hesitated a moment, but then he saw the friendly eyes of his playmate from yesterday. Forgetting his fright, he held out his arms, and away he rode in the arms of the strange king. Peter followed, carrying the crown.

211. A strange parade: the foreign king with the little prince on his shoulders, one princely leg on each side of his head. The king held them tightly so the boy wouldn't fall. Feeling safe, the prince waved his cap at his mother, who was just coming out on the palace steps.

"Now I'm Nora," laughed the king.

"Yes, yes!" cried the little prince, clucking his tongue: "Tlk, tlk! Giddyap!" The tall pony bucked and reared, and the little knight, shouting with glee, fastened his fingers in the wild horse's mane to keep his seat.

"Ouch!" cried the king. Never before in all his life had anyone pulled his royal hair. But he didn't mind; he laughed too. Behind the rearing horse came the prince's father and then Peter with the crown. A strange parade.

212. "I have an idea, a wonderful idea," panted the king from the north, dropping onto a bench beside the palace. He had lost all his grimness. "Yes, a wonderful idea!"

His host stood before him, smiling. "And what is your idea, your highness?"

"The little prince must join us in the parade—riding on his pony."

"Our little prince? But he's still so young!"

"Yes, but he can ride well. And although he doesn't know it himself, he was the little sorcerer who changed all the anger, pride, and wrath into happiness and perhaps saved us a war. He'd love to ride through the city on his pony. What do you think, madam?"

The Queen smiled. "Oh, yes, wonderful!" she said.

Then of course the King also agreed: "Yes, wonderful!"



213. That afternoon. Never before had there been such a parade in the city. As the parade approached, the people stretched and shoved to see, cheering and shouting, oohing and ahing. "There he comes. Look! Isn't he cute! Hoorah! Long live the prince!"

Almost no one looked at the high and mighty kings.

Best of all: the two high and mighty kings didn't mind a bit. They were glad to see the plucky little boy who rode before them win the love of the people. It was hard to say who was proudest of the little knight—his royal father or his royal friend.

Nora stepped as regally as a little pony could. Sometimes she would paw the pavement with her right forefoot as if to say, "Let's go, let's go! This is going too slow."

214. Behind Nora walked Peter. He too walked as regally and proudly as he could, because now everyone could see how well he had taught his young master to ride. Still, he kept a close eye on the little knight.

The little prince beamed with joy. He bowed just like a real king, he laughed and he waved his red velvet cap with the long feather. When at a corner he accidentally dropped his cap, a dozen people jumped forward to pick it up. The tailor, that blabbermouth, was among them too, but an old woman got there first and handed it back to the little prince. "Thank you, madam," he said.

"Oh, isn't he a dear!" sighed the old woman and melted back into the crowd.

On went the parade, through the whole city.

215. The tailor—he too had a bad day, just like the Supreme Royal Chef and the Commander-in-chief.

The ten goldpieces he had earned yesterday were safely hidden in an old slipper and he had put his heaviest iron on top of it. Ten goldpieces was a lot of money.

But it wasn't honest money. He was glad Baker Bumble and his wife had been locked up all day; now he didn't have to be afraid of running into them. He was too ashamed.

But tomorrow, and the day after . . . One day he would run into Baker Bumble, that good old joe. The ten goldpieces began to burn in his breast. He covered the heavy iron and slipper with an old coat.

216. That evening. The festivities went on; torches and tar barrels burned on every corner to light the city, and everywhere musicians filled the air with happy music.

The inner court of the palace was quiet and deserted. The single lantern hanging over the door by which Lou had left that afternoon cast an eerie, somber glow. In the stillness a lone figure stole into the inner court. He looked this way and that to make sure he wasn't seen; then he went on. But he was disappointed. The windows under the signs were covered by heavy curtains. Only in Mrs. Bumble's room was any light showing.

The man stole away again. It was the tailor.

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TRADITIONAL FAMILY BAKING

Endless Sabbath . . . Challenging the myths on aging

by Rein Selles

Mr. Selles is executive director of the Alberta Council On Aging, a voluntary organization representing senior citizens in Alberta. A graduate of the University of Waterloo in recreation, Mr. Selles came to Alberta in 1973 as recreational consultant for special groups with the provincial government. He is a member of West End Christian Reformed Church in Edmonton.

There is no doubt that the greatest barrier to successful aging in Canada is societal attitudes. The youth image is one which is daily put forward by the media and considered essential to continued growth of our economy.

Negative attitudes toward aging and the elderly contribute to discrimination and isolation of our older people from valued parts of our community life. In effect, these attitudes, whether they are held by the individual senior or forced upon him by society, can make the last years of life a curse instead of a blessing.

Dr. Alex Comfort in his book, *A Good Age*, gives an excellent



picture of the elderly as seen by folklore:

"He or she is a white-haired, inactive, unemployed person, making no demands on anyone, least of all the family, docile in putting up with loneliness, rip-offs of every kind and boredom, and able to live on a pittance. He or she, although not demented, which would be a nuisance to other people, is

slightly deficient in intellect and tiresome to talk to, because folklore says that old people are weak in the head, asexual, because old people are incapable of sexual activity, and it is unseemly if they are not.

"He or she is unemployable, because old age is second childhood and everyone knows that the old make a mess of

simple work. Some credit points can be gained by visiting or by being nice to a few of these subhuman individuals, but most of them prefer their own company and the company of other aged unfortunates. Their main occupations are religion, grumbling, reminiscing and attending funerals of friends.

"If sick, they need not and

should not be actively treated, and are best stored in unsupervised institutions run by racketeers who fleece them and hasten their demise. A few, who are amusing or active, are kept by society as pets. The rest are displaying unpardonable bad manners by continuing to live, and even on occasion by complaining of their treatment, when society has declared them un-people and their patriotic duty is to lie down and die."

Sound a little harsh? Unfortunately, most of us believe some of these 'myths' to be true. As many of our attitudes are shaped at a young age, I asked elementary students at East Edmonton Christian School to give their impressions of old age for the A.C.A. News in January, 1977. Here follow some of their more pointed statements:

"An old person has wrinkled skin. An old person is blind. An old person sometimes goes to the hospital. Old people shrink in size! Old people live in old age homes."

Shawn, Grade 2.

"I think old people are nice. Like my oma and opa. Whenever we run out of bread I just

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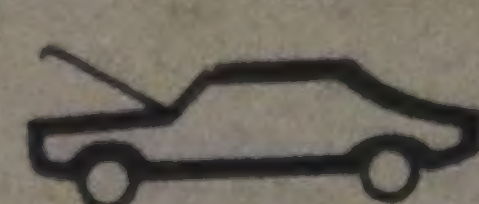
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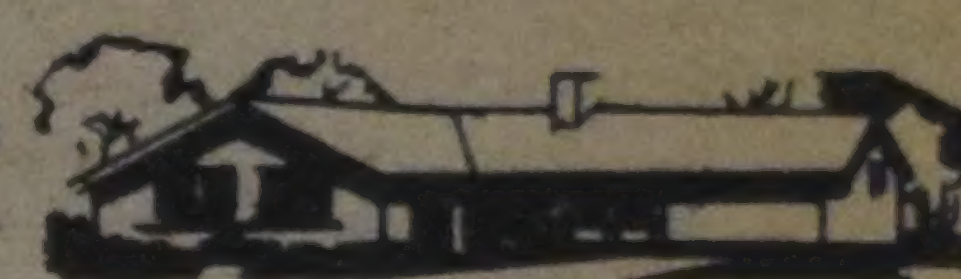


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have to run over there and get a loaf. And every Sunday when we go to church we're always running out of change so I go to my oma and she'll give me some change. I don't really want to be an old person because you can't jump around and play as many games and you can't go to school."

Irene, Grade 5.

"I think that an old person is kind of lonely and sometimes they can't even get a job because they're too old. But my opa has a job, he's a carpenter. My oma is very nice, she gives me candy and my opa gives me gum. Old people are very lonely and tired most of the time. I know I wouldn't like to be old because some old people can't do too much for themselves."

Joey, Grade 5.

Old people usually have wrinkles, unless they use Oil of Olay. Some old people start talking to themselves if they are lonely. If some old people have pets or lots of plants they start talking to them. Some old people are lonely and they start drinking so they are alcoholics and they are even lonelier. Some old people are nice, some aren't.

Tony, Grade 7.

From research on the subject, we have found that there are four myths which the majority of people subscribe to:

Myth of resistance to change: The older person was thought to oppose change in society and to be unadaptable.

Myth of unproductiveness: Older people, once they are retired, are thought to be uninvolved in society, withdrawn and contributing nothing to society.

Myth of tranquility: Old age is a time of serenity, tranquility and peacefulness without the trials of earlier life.

Myth of Senility: Most elderly are forgetful, confused, and have a short attention span, and this is due to their age.

In reaction to these myths, many senior citizens in the United States and Canada have taken a militant stand. One such group in the United States is the Gray Panthers. Their convenor, Maggie Kuhn, in a dialogue with seminarians in her book, *Maggie Kuhn On Aging* gives a different perspective on aging from a senior viewpoint:

"We are not 'senior citizens' or 'golden-agers.' We are the elders, the experienced ones; we are maturing, growing adults responsible for the survival of our society. We are not wrinkled babies, succumbing to trivial, purposeless waste of our years and our time.

"We are a new breed of old people. There are many more of us alive today than at any time

in history. We are better educated, healthier, with more at stake in this society. We are redefining goals, taking stock of our skills and experience, looking at the future."

To challenge the myths, we must begin by changing our own individual attitudes toward aging and the aged. It is true that aging does bring about change, but that change is more accurately described in the words of Scripture: "Though our outer nature is wasting away, our inner nature is being renewed everyday" (2 Corinthians 4:16).

Dr. Corinne Hart, in reflecting on this in a teaching guide for a new film on aging "Hello In There," indicates that the process of "inner renewal" is dependent on needs that are the same for everyone — young or old: the need for physical sustenance, for personal integrity, for respect and for love. At the heart of all these needs is a basic human desire — the desire for human contact.

In creating an "Endless Sabbath" we must learn a new art — to help men become what they are.

As Christians each of us must realize that in working toward a greater understanding of aging, we work not only for the benefit of those older than ourselves but indirectly for our own benefit.

A brief story may illustrate this fact. In one household, the grandmother assisted with drying the dishes. Because of her slower reflexes, she happened to drop some of the dishes. In reaction, the daughter bought a wooden bowl for her to use. The granddaughter in seeing her grandmother eat from a

wooden bowl told her mother, "Mother, you better save that bowl." The mother inquired why. Her young child replied, "Because one day you will be old, too."

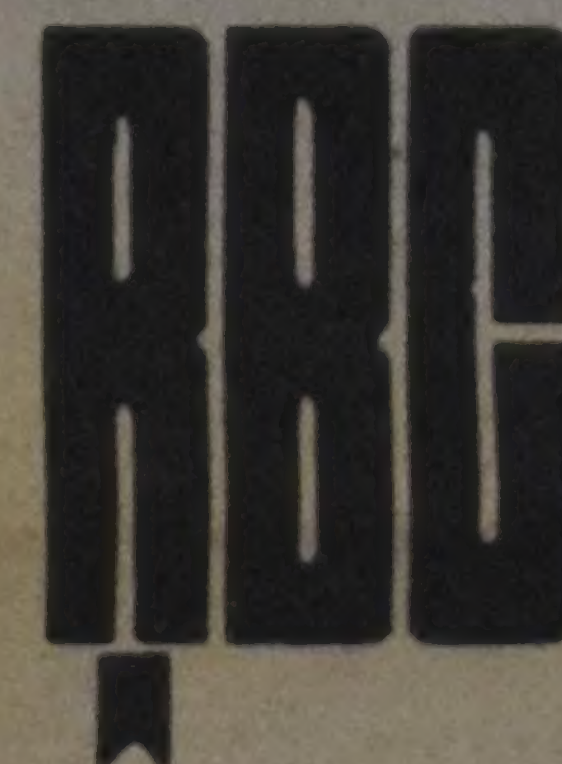
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Consumer beat

Experts eager to help new business

In good times and in bad times, Ontario residents continue to establish new businesses in record numbers.

According to statistics kept by the Ministry of Consumer and Commercial Relations, 50,255 new sole proprietorships and partnerships were created during the 10 months ending January, 1980. A further 22,917 firms incorporated during the same period.

If registrations and incorporations continue at the current rate, the March 31 total (the end of the government's fiscal year) will likely exceed last year's record total of 81,217. Ministry figures reveal that the number of new businesses starting in Ontario has been increasing every year since 1977.

While the lure of being your own boss is strong, there is a considerable variety of potential pitfalls facing the entrepreneur. It's a sad fact that about 70 per cent of all new businesses collapse in the first 5 years.

But with careful planning, your business venture doesn't

have to become a casualty.

Good ideas, fast service or a new, improved product don't guarantee success. What you need, in addition, is solid planning.

Take care of the paperwork

- Contact your local municipality and the Ministry of Consumer and Commercial Relations (Consumer Information Centre, Toronto: 416-963-1111) to see if you need a special licence.

- If you think you'll need a trucking licence, call the nearest ministry of transportation office.

- The Local Chamber of Commerce can tell you if you need a special licence to import or export goods.

- Vendor's permits are available from the Ministry of Revenue.

If you can afford a market research company, have one analyze your market. Otherwise, do the job yourself, beginning with a long, hard look at the product or service you hope to sell. Does it fill a

need not served by other companies? Is it better, cheaper or faster than the competition? Be honest with yourself. It could save you a lot of time, money and grief. If you can test-market your product or service on a small scale first, the experience may help you in planning for the needs of the new business. Starting any new business is a mixture of innovation, planning, financing and luck... Plan for the first 3 but don't count on luck.

Budding business owners can get assistance from the Business Information Centre, Department of Industry, Trade and Commerce, First Canadian Place, P.O. Box 98, Toronto; telephone: (416) 369-4941.

Can you finance your ambitions?

Money problems are a major reason for business failure. You'll need money to start up the business, that is, to rent an office and buy furniture or tools, and you'll need more money to pay salaries. A simple rule to remember is that

money always goes out faster than it comes in.

If you must borrow money to begin your business, prepare a cash flow forecast for the first 12 months. Find out from your accountant or your bank how to do this. It will help in a loan application if you appear to have a solid grasp of your company's finances and you can demonstrate there is a strong chance the business will survive.

Loans can be obtained from business associates, chartered banks and government agencies. For a partial list of the government agencies who can lend you money, send for one of the booklets mentioned at the end of this article.

For further information about the financing of small business, contact the Small Business Development Corporations, Ministry of Revenue, Queen's Park, Toronto; telephone: (416) 965-8470.

Style of ownership

If you consider buying an existing business, check its

history through one of the business reports, such as Dun & Bradstreet.

A lawyer can help you make many of the legal decisions that confront the new businessperson. But finding a lawyer can be intimidating. Friends can recommend a lawyer, or you can call the lawyer-referral service sponsored by the Law Society of Upper Canada. The telephone number is listed in the telephone Yellow Pages under 'lawyer.'


A lawyer will be able to help you decide whether you should operate the business on your own or in a partnership. There are advantages and disadvantages to both approaches. You might also consider incorporating your business. There are both legal and financial advantages to incorporation which a lawyer and accountant can explain.

Whichever style of ownership you choose, your business must be registered with the Ministry of Consumer and Commercial Relations.

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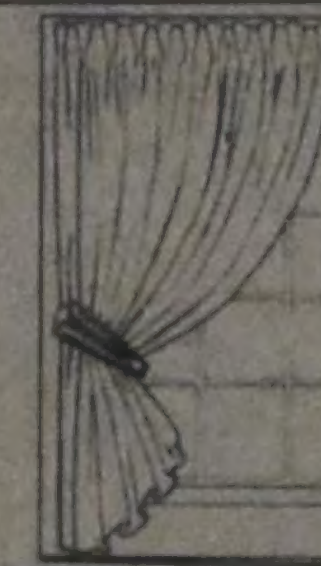
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people, you must be familiar with the (federal) Canada Employment Act, applicable to only specific industries, and with the (provincial) Employment Standards Act. Further information about labor laws is available from your local Ontario Ministry of Labor office or the Employment Standards Branch, Ministry of Labor, 400 University Ave., Toronto; telephone: 965-5251.

Included in your financial planning must be an allowance for taxes: federal taxes, provincial taxes, corporation

taxes, sales taxes, excise taxes, assessment taxes, and possibly more.

For information about the federal corporate tax, call your local Revenue Canada, district taxation office. They can provide you with a booklet called Income Tax and Small Business.

Information about the provincial corporate tax can be obtained from your local Ministry of Revenue, corporations tax branch. Details about the provincial sales tax can also be obtained from the

nearest Ministry of Revenue office.

The Ministry of Consumer and Commercial Relations offers a free booklet entitled *Starting a Small Business* through its Consumer Information Centre, 555 Yonge St., Toronto, M7A 2H6; call: (416) 963-1111 (collect).

A more detailed booklet is available free from the Ontario Ministry of Industry and Tourism, Small Business Development Branch, Hearst Block, 7th floor, 900 Bay St., Toronto, M7A 2E1.

First test-tube baby clinic

NORFOLK, Va. (EP) — The Virginia health commission has approved plans to build the nation's first clinic for the conception of human embryos outside the mother's womb.

Anti-abortion groups, who fear the moral implications of creating human life in a laboratory, vowed to block or delay the move in state and federal courts.

Commissioner James B. Kenley approved a "certificate of need" authorizing the East-

ern Virginia Medical School here to open the clinic at Norfolk General Hospital. Doctors there would surgically remove egg cells from women incapable of conceiving naturally, fertilize the ovum with the father's sperm in a glass dish, then re-implant it in the mother's uterus, bypassing the defective fallopian tubes. The "invitro" procedure, meaning literally, "in glass," was developed by Dr. Patrick C. Steptoe and Dr. Robert G. Edwards, two English physi-

cians responsible for the first such birth, of Louise Brown in July 1978. Since then a second "in vitro" birth occurred in England and another was reported in India.

Opponents of the \$25,000 clinic claim it would lead to made-to-order babies and the destruction of fertilized eggs deemed imperfect or unfit. They also protest the right that recipients will have to abort abnormal fetuses resulting from implantation.

Hotel mission reaches unchurched in Vancouver

The hotel and motel mission, "Reach Out" is still going strong in Vancouver after six years of work. And reach out we do! To all kinds of people from the rich to the poor.

Letters and requests for Bible courses have been received from the four corners of the earth: Japan, Australia, New Zealand, Indonesia, Africa, and the United States.

Closer to home, we received a letter from an inmate at P.A. penitentiary in Saskatchewan. We withhold his name, but we do like you to know its contents to

show you how the Holy Spirit is using this as a ministry too and to bring the Gospel of salvation.

The letter is as follows:
"Hi there. I am fine.

"I did receive your letter and the correspondence course. I would like to thank you for them. I am at present doing time in the P.A. penitentiary for car theft and I got the total of three years for this offence.

"I would like to receive Jesus Christ as my personal Saviour. I would like to tell you about myself: I was born on the third

of August, 1962. I have three brothers, nine sisters. My mother is still living, father died in action at the age of 37 years. He was a member of the police force. I was born in Prince Albert, Sask.

"Every night I read my Bible. I read three chapters of the Old and New Testament. Write to me. Love, W."

We do write. Let us show compassion and pray for this boy and all prisoners.

Mr. Peter Bandringa,
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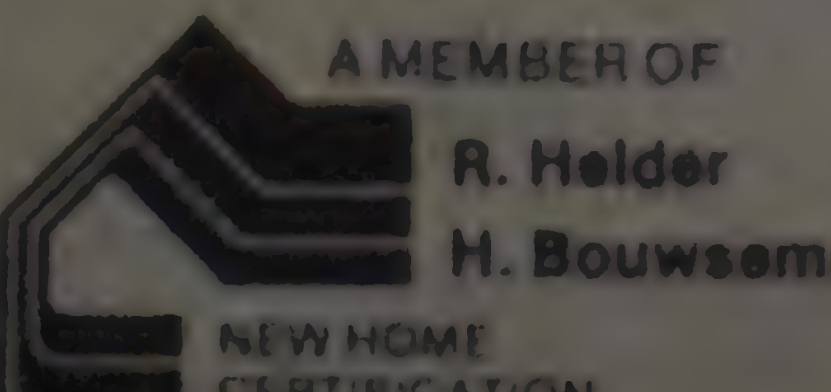
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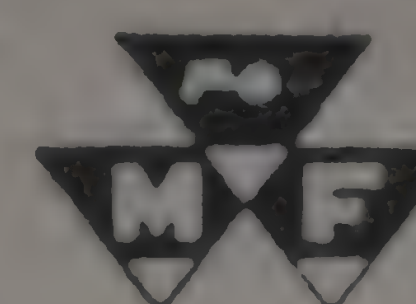


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Carter apology asked by Atheists

AUSTIN, Texas (EP) — The Board of Directors of the American Atheists has demanded a public apology by President Carter to "the atheists of America" for his "perjorative" use of the word "atheist" in his January 4, address to the nation. In his address on the Soviet invasion of Afghanistan, Mr. Carter called it "a deliberate effort of a powerful atheist government to subjugate a Muslim people."

The Board of Directors of the

American Atheists, in a statement, sharply criticized Mr. Carter for his "unjustifiable inclusion of a blatant appeal to religious prejudice." Pointing out that Mr. Carter does not include "derogatory" references to the Shi'ite Muslim religion when commenting on the Iranian situation, the American atheists demanded that he cease the perjorative use of the word "atheist" or "atheism" when referring to the USSR.

Young people respond to gospel

LONDON, England (EP) — Further indications that a spiritual revival is occurring among the youth in Great Britain were evidenced last month when 30,000 young people attended 14 rallies in 10 cities across England.

The ten-day event (Jan. 4-14) entitled "Our God Reigns,"

was sponsored by British Youth for Christ (YFC) and BUZZ magazine. Evangelist, Lu's Palau, was the invited speaker for each rally. In his opening address, delivered at Royal Albert Hall in London, Palau challenged the young people to let God reign over their intellect, morals, will, home, and church.

The Life of Hungarian Reformer George Szikszai

by Lajos Szabo

Dr. Szabo is a former professor of church history and author of more than 200 short stories on the history of the Hungarian Reformed Church. The communist government closed the seminary where he taught in 1950 and allowed Dr. Szabo to become a minister in a small village, Taktaszada.

Son,
I received the sad news that you had been disciplined seventy-one times between 1753 and 1761. Your transgressions include smoking, lying, blasphemy, absence from church, even stealing. You have broken all the Commandments but one: you have not killed so far. However, each of your transgressions is like a dagger thrust into your mother's heart. Thus you will become a killer as well.

I comfort her the best I can, pointing out that many pious men of God had degraded, wicked children. Adam had the murderous Cain, Noah the mocking and accursed Ham, Isaac had the unbelieving and greedy Esau, David's son Absalom waged war against his father and his other son, Ammon, violated his own sister. Many of Jacob's sons were evil. How ungodly were Eli's sons! Those men of God bore the cross of wicked sons. In the same manner your mother carries the cross that you have laid on her. She keeps praying like Monica did and often sighs, "I wish I could see him changed." Your brothers and sisters together have caused us far less heartache than you. Michael, the caretaker of the church, cannot understand that Master George would become so wicked. He brought me a rod that by my flogging, Satan would be expelled from you. Even as an old man you will remember this stick, if you — by God's grace somehow escaped the gallows — you disgrace mankind.

A sullen Szikszai read this letter on March 10, 1761 in his tiny room in the dormitory at Debrecen Seminary in Hungary. His father forgot to sign it, but a spot marked one of his mother's tears. In the evening, he did not join his fellow students in their debauchery in the tavern. Lying on his bed he gazed into the darkness which reminded him of his sins.

Born in Utrecht
In a spacious room, full of books, sat student Georgius Szikszai across from Hinlopen, the famous preacher of Utrecht. The lanky, black-suited, grey-haired man cordially pointed at the plate: "Help yourself Frater!"

This was his way. He was day after day visited by foreign students studying in Utrecht. Hinlopen offered food both for the body and the soul. Szikszai

ate while listening to the preacher. He liked this ardently devoted, unusual Dutchman. Hinlopen was like the lava: warm and zealous in ordinary conversation and more so in the pulpit. His church was packed to capacity. Faith and power radiated from his sermons. He brought Christ so close to the congregation that the Lord's presence could be almost physically felt.

Hinlopen was more than a scholar or an orator in his preaching. Szikszai admired his knowledge and his wisdom. Though well versed in Calvinistic Orthodoxy, he did not talk above the head of the congregation. His vocabulary and pictures were from the common Dutch language. He spoke with clarity, comprehensible to the simplest of his audience.

He talked to vendors, fish merchants, cobblers and sailors and made use of his observations. This rendered his preaching so colourful. They said that as a young minister he read his sermons to the caretaker each Saturday. If this simple man could not understand something, Hinlopen left it out or rewrote that part.

"Help yourself, Frater!"
Szikszai finished eating. Hinlopen smiled and said: "Now Frater, you have been coming to me for about two months. I am to you like the sea is to the fisherman. He keeps taking the fish out of it but does not put back anything into it. Come on friend, let's put up the sail and go to your own waters. Say something about yourself and your church in Hungary. But I don't want an essay. Nothing but life itself. You can leave it to me. I will recognize what is worth knowing about you and your nation. How is it back home?"

Then he added with a smile: "There must be a pretty young lady, the future wife of the preacher...."

Szikszai smiled but shook his head in denial. "No Domine. Something else is left behind!"

"What could that be? Don't make me wait; share it at once."

Szikszai bowed his head and sadly whispered: "My sins remained home, Domine."

Hinlopen, who had been pacing the room up and down, stopped and sat down beside Szikszai on the huge leather couch, encouraging him: "Good direction, hang on to the stern and continue."

Szikszai could not help confessing his sins. It was good to confess to this man of God. Szikszai kept talking, staring at the far distance.

"I studied for the holy ministry in Debrecen. The knowledge of the professors was beyond dispute. They had faith also, at least most of them had. The fault was with us...."

"Were you not a good student?"

Szikszai's faint smile could not hide his heartache.

"Yes, I was a good student. My marks were excellent. I absorbed theology with my intellect, but my heart remained untouched. I lived to this world with my body and defiled myself with frequent dissipation. I drank like the worst of the sailors here."

Hinlopen jumped to his feet. "And what about the power of the keys? The discipline? The fathers and the doctors did not censure those whose life was unworthy?"

Szikszai waved with resignation.

"Surely they did. I was censured seventy-one times for my transgressions. They warned me. I was flogged and locked up. Afterwards, I resumed my wicked ways." Hinlopen's eyes flashed with indignation.

"And none was expelled as unsuitable for the holy ministry?"

"Yes, Domine, one or two were removed but they were really...."

Szikszai bowed his head even deeper. Hinlopen gently embraced him.

"Just go on! The Scripture says, 'Confess to one another.'"

The student continued: "I, the sinner, the unworthy, received scholarships to foreign seminaries because of my good marks. Having studied at Basle, I came to Utrecht."

He was full of gratitude. "The merciful God graciously led me to these pure fountain-heads. Of course, I obtained further education but, more important, I got acquainted with people who had true faith and through them, I found the living Christ."

His face became radiant. "In the registry of the Seminary it says, 'Born in March 1738.' My spiritual development, however, started in Basle and I was born again in Utrecht. Prior to this, I was like a beast."

Hinlopen smiled at the student and said: "Let me feel you as a living testimony to the teachings of our Calvin."

Quoting the Opera, Selecta Calvini, Hinlopen said: "Those who appeared completely lost and given up by all, were led back to the right path through the goodness of Christ. It is like that, Frater. Our Lord does this to us, not the country nor the people. We have here, plenty of chaff and even more nominal Christians. It is through the inexhaustible grace of Christ that you met Christian believers and not the others. And tell me you Hungarian Paul, who got into the 'straight street' what is your plan now? You know the straight street in Acts 9:11."

Szikszai pointed to the East. "I'll go home. I am expected to return. If Jesus wants me, I will preach the Gospel not with mere words but with my life behind it. The scales of the

eyes fall off only if the preaching is comprehensible and lively. Yes, I go home Domine. I am very much fond of my nation. It is a nation that suffered beyond measure and it is a very loveable nation. Once I will speak about our history. We lived and suffered on two continents. In 3,000 B.C., we were forced to wander to the East and then returned to Europe in the 4th Century.

He grasped Hinlopen's hand.

"I belong to Jesus and I am ready to go back but I lack the courage. I am afraid of the mockers. They will tear me to pieces. They will brand me a hypocrite."

Hinlopen harshly retorted, "What then? If you really love your nation, be ready to become even accursed for it like Paul was ready to." His eyes flashed like lightning. "Don't you know that we — who gave ourselves to true piety in this so called Christian country — have to suffer and be crushed for Christ's sake? The Devil has a lot of people in this country. The rationalists of Satan daily question our honesty and with their false accusations they denigrate even our family life."

Szikszai affectionately grasped Hinlopen's hand.

"Thank you, Domine for this conversation. It edified my soul and strengthened my faith."

Hinlopen kindly asked, "Now show me the direction to Hungary once more!"

Szikszai pointed to the East. "It is that way."

Hinlopen knelt down on the carpet and invited Szikszai: "Come Frater, let us pray for Hungary and for the preachers there."

The Reverend George Szikszai, minister of Debrecen, had his book, *Christian Teachings and Prayers*, printed in 1786 on a press in Pozsony, the capital of Hungary in those days. He had such a great love for his nation that he wanted to serve it not only with his preaching, but the printed page also. He contended to attract

more and more Hungarians to the only true Shepherd of the flock, Jesus Christ.


This book is very widely known in Hungary. There is hardly a Reformed home without a copy of Szikszai's book. For 194 years it has been used by those for whom it was meant: peasants, shepherds, those who intend to get married, married men and women, parents, children, virgins, rich people, servants and free men, physicians, lawyers, soldiers, merchants, old people, sufferers, those who rejoice, the laity and the preachers.

I have known this book from my early childhood. I first saw it in our small village in Gomer. *Christian Teachings and Prayers* was placed with my grandfather's Bible and Psalter. There were the books of the pious Hungarians. Szikszai ceaselessly worked and prayed to transform the blaspheming Hungarians into a praying nation.

Eleven children and a multitude of his spiritual children mourned him when he died on June 30, 1803. He was buried in the Gegled Street Cemetery, in Debrecen. The following words were engraved on his tombstone:

Here lies the body of George Szikszai. He carried this body in the hope of God and in the faith of Jesus Christ for 66 years. He toiled much, suffered much and mourned much in it. Nevertheless, he received a great deal of good in this body. He ministered the Reformed Church in Debrecen with true devotion. He moved on from here to that real life, which was the chief end of his whole being, the main endeavor of his life and a sweet comfort in his death. This real life was promised by the divine mercy, was acquired by the death of Jesus Christ and was made sure for every sinner who believes.

To the Hungarians, he was like Aaron and Hur (Ex. 17:12). Through this book he helped and still helps to lift our arms to prayer.



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Politics

U.S. vows to increase its Military Strength

How strong?

Editor's Note: *The recent events in Afghanistan caused much anger and fear throughout the world.*

The difficult thing is not to come to an agreement on denouncing the Soviet actions. The problem comes when we explore what our response ought to be in our foreign policy for the long term.

Canada is not separate from the USA. And yet it must learn to be more than an echo of its policies. These are difficult matters. They will take substantial discussion among us.

Dr. James Skillen who is professor of international relations at Dordt College wrote a piece on "U.S. Military Strength" which raises some questions on defense spending.

Hopefully, this article will help us to assess foreign policy in light of our Christian principles.

Ben Vandezande,
Politics Editor

by Dr. James Skillen

Dr. Skillen is executive director of the Association for Public Justice in Washington, D.C.

WASHINGTON — "Recent events in Iran," said President Carter on December 12, "have been a vivid reminder of the need for a strong and united America — a nation . . . which need not bluff or posture in the quiet exercise of its strength."

With that, he announced plans to increase U.S. military spending about 5 percent a year for the next five years so that America can be assured of strength. Needless to say, the subsequent events in Afghanistan have provided additional motivation for the President's plan.

Two days after the President's announcement of increases in defense spending, a perceptive editorial in the *Des Moines Register* (December 14) commented: "Shah Mohammed Reza Pahlavi was overthrown and the United States is being pilloried not because either spent too little on weapons but because the United States helped Pahlavi spend too much."

The Shah was unable to save himself with the most advanced weapons in hand, and the United States recognized at the time, how useless its military arsenal was for purposes of securing the safe release of its embassy hostages. "Carter made his speech," the editorial went on, "only two days after he was reminded by a high-level presidential commission (on world hunger) that the most

explosive force in the world today is not the military might of potential enemies but the frustrated desire of poor people for a decent standard of living." Despite all the reasons for restraint, however, it appears that we are in for considerable growth in defense spending during the next number of years.

The key military question that ought to be debated in the 1980 (U.S. presidential) campaign is this: "What constitutes a strong America in a secure world?" We must acknowledge the evidence which shows that the Soviet Union is pressing ahead with major military expenditures at a rate ahead of ours. But does that mean the Soviet Union is growing stronger? Moreover, is the Soviet Union our only concern when it comes to military matters? Is the U.S. the sole opponent of the U.S.S.R.? If the U.S. spends \$157 billion rather than \$140 billion on its military machine in 1980, will that make it stronger?

For the U.S. to spend more money on certain weapons and equipment will not guarantee it greater strength; military strength depends on how that money is spent and on how the military expenditures are related to expenditures on other aspects of American life which help to determine U.S. strengths. Furthermore, the relative strength of the U.S. over against the Soviet Union will depend on more than the military capacities of each. For example, the relationships which each superpower has with other states are crucial, and much depends on the kind of world order that each is helping to build.

President Carter happens to be the one who made a convincing argument, four years ago, that the "fat" could be cut out of military expenditures, reducing the defense budget by 5 to 7 percent without threatening U.S. security. Was he more correct then or now? If the Soviet Union is suddenly growing stronger in a military way that now threatens the U.S., then is a mere 5 percent increase in military spending sufficient? If we are really facing the kind of threat that only military power can protect against, then shouldn't we be advancing our military spending by 10 or 20 percent for a few years in order to gain real security? If, on the other hand, the threat is not that great at the moment, or if there is no guarantee of security regardless how much we spend, then what strength can we gain with \$157 billion that we cannot have for \$145 or \$150 billion?

Unfortunately, most of the projected increases in military spending do not carry with them the kind of convincing arguments that would show why they are either adequate (why not more?) or necessary at

all (why any increase?). One commentator pointed out recently that while the Navy needs more good ships and the Air Force needs more planes that will work (the F-15s were a costly mistake), it is wrong to think that the MX missile and the "rapid deployment force" will be of any real security help.

The government's own General Accounting Office, released a report arguing that the military services have made serious errors in the past decade, going after more and more sophisticated weapons systems costing so much per item that they cannot possibly procure them in sufficient quantities. There is the further problem of U.S. arms sales to other countries. President Carter campaigned in 1976 with the promise that he would take America out of the position as the world's leading supplier of weapons of war.

It may not be wise to cut military aid to some countries under certain circumstances where they are threatened with outside intervention, but surely the U.S. and the world are not made more secure by continued arms sales to countries where justice and stability are only undermined by radical misuse of those weapons or by arms sales that are motivated primarily by a desire for economic profits at home. The President has not yet made good on his promise.

Without entering into all the strategic and conventional military technicalities (which must not be ignored), we can nevertheless see some of the contradictions in the contemporary American predicament. On the one hand, all the military strength in the world will not allow the U.S. to win a nuclear war or a Vietnam-type war; it will not necessarily produce domestic strength and might even contribute to domestic turmoil; it will not feed hungry people; it will not guarantee that justice is done in or out of war; it will not promote security in some regions of the world. On the other hand, a substantial increase in new kinds and greater quantities of weapons is itself one of the causes of the spiraling arms race.

Each increase on one side threatens the other side so that each feels compelled to respond with further military growth. This produces the so-called "security dilemma" because the constant struggle to gain security through greater military buildups only leads to less and less security all around. Thus, one can see that the advance of military "strength" may only lead to weakness and greater insecurity.

Another contradiction or dilemma came to the surface in President Carter's White House address to the business council a few weeks ago. The President referred to the decision of the U.S. and its

European allies in NATO to move ahead with plans for expensive new missiles in Europe. The reason for this move, he said, is "to offset actual Soviet deployments. Then, on the basis of strength, we can negotiate with the Warsaw Pact to reduce nuclear weapons in the European theater."

The President's goal, apparently, is to achieve a cutback in weapons. But how will the cutback be promoted by the plans for growth? How does addition produce subtraction? The answer from his side is that the Soviets are more likely to be willing to bargain for cutbacks if they see that we mean business in going ahead with our nuclear deployments in Europe. But while that may be a possibility, it reflects the kind of psychology that has usually produced upward spiraling arms races among nations down through history, including the race that has been going on without reversal between the U.S. and the Soviet Union for 30 years.

There are other problems as well. We do not have space to explore them all now. However, we should be able to expect meaningful answers to the following questions from 1980 candidates for American office:

First, "What will increased expenditures or cuts in military budgets really mean?" Promises that the defense budget will be enlarged or cut by such and such a percent are empty and irrelevant not only because promises won't be kept, but also because addition or subtraction in itself does not guarantee military or national strength and security.

Second: "What are the evidences that a particular increase in weapons development will produce security and strength?" Claims of greater

quantity or of technical superiority guarantee nothing, as we know from Vietnam and Iran. An explanation that the Soviet Union is spending more does not prove that it is necessary for us to spend more. How, precisely, will 10 more Trident submarines or one more nuclear aircraft carrier make us more secure? How will an MX missile system keep us safe? If a candidate cannot convince us with sound military arguments, then we should not be lulled into a sense of security by hearing that more money will be spent so that more weapons can be built.

Third: "What is the practical significance of the differences between conventional and nuclear weapons systems today?" What does each one do? What can each one not do? Why do we need more or less of each kind, where and when? Building cruise missiles will not put military personnel where they are needed in a time of crisis. Spending billions of dollars on an MX missile system will not raise the salaries of a volunteer army. Perhaps even a small increase in military spending this year will be entirely misplaced.

Fourth, "What is the role of the military in the modern world where a vastly increasing array of problems have no military solutions?" What norms should control our development and use of military power? We should be less and less satisfied with slogans about "strength," "peace," and "security." Everyone wants strength, peace, and security. But it is no longer (if it ever was) self-evident that the goal of strength and security can be obtained by one country attempting to add more and more of the wrong kind of military power to its arsenals.

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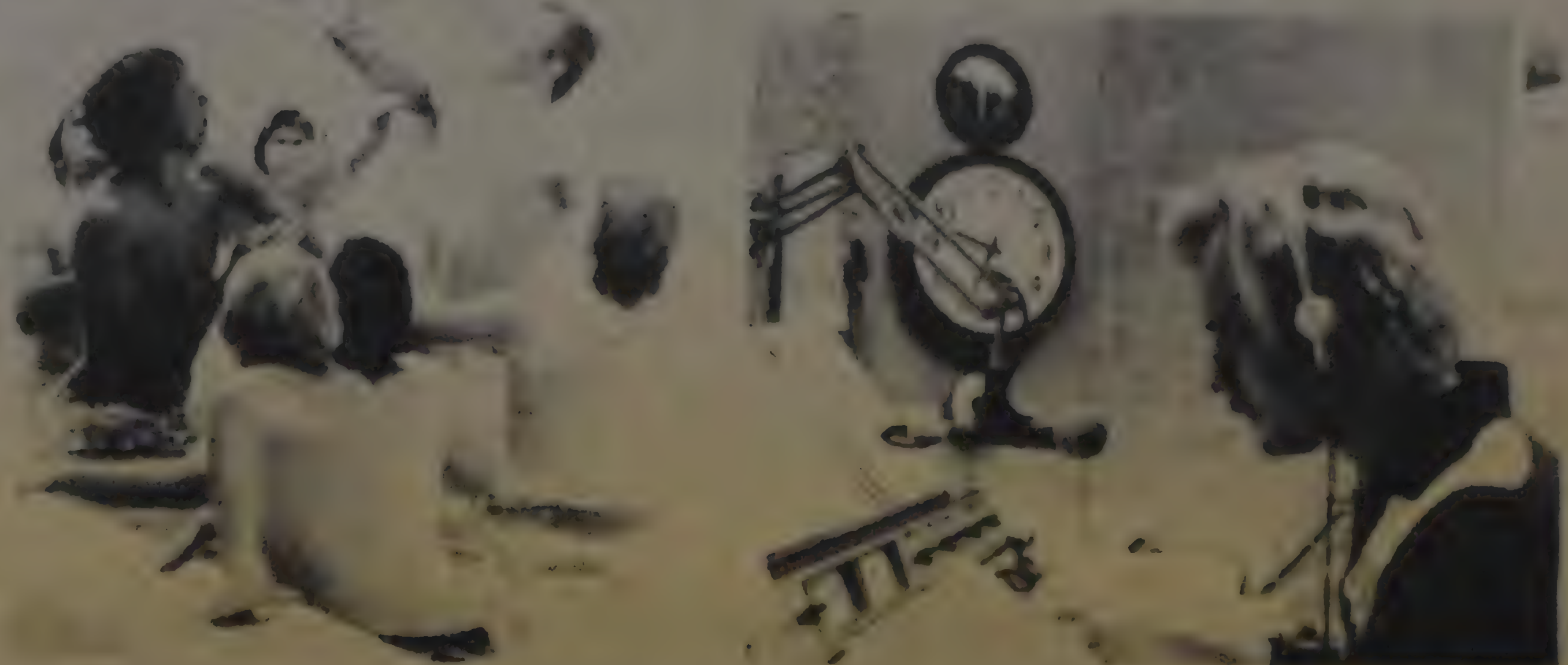


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Arie en Katrien

4. Stroombesparing

„Apartment 6, Abraham Wolda” staat op de deur. Hier woont Bram dus. Ik bevind me in een gebouw, waar ik graag vertoef, the Senior Citizen's Home, het bejaardencentrum, waar ik aan mee heb mogen bouwen, en dat een goede naam heeft onder onze oudere mensen, de veteraan-immigranten. Over een jaar of wat hoop ik er zelf met Katrien te gaan wonen. Ik ben er nu als het ware al kind in huis, omdat ik er minstens eens per week kom uit hoofde van mijn functie als ouder-ouderling. Vanavond ga ik bij Bram Wolda op bezoek. Hij heeft me laten weten, dat hij volgende week naar het ziekenhuis moet voor een operatie en wil graag nog eens met me praten.

Ik klop dus aan, maar hoor geen nodigende stem. Ik klop eens wat harder, maar weer geen kommentaar van binnenuit. Ik weet haast zeker, dat Bram achter de deur zit, dus probeer ik het met de vuist op de deur. Pas als ik met beide vuisten een roffel op de deur trommel, hoor ik een luide schreeuw, die ik uitleg als een invitatie om binnen te komen. Ik doe de deur open en bij het raam zie ik Bram zitten in zijn luie stoel met zijn bril op de punt van zijn neus en Calvinist Contact in zijn handen. Dat is zo ongeveer alles dat ik zie, want het vertrek is in diepe duisternis gehuld. Alleen bij de stoel van Bram is er een schemerlichtje.

„Goeie avond, Bram. Zit jij je ogen weert te bederven?”

„O, ben jij dat, Arie? Kom er in en maak je geen zorgen over mijn ouwe ogen. Want in de eerste plaats heb ik genoeg licht hier, en in de tweede plaats kan ik me veel beter concentreren, als de rest van de kamer in het donker ligt.”

In deze ene zin heeft Bram Wolda zijn twee eigenaardigheden geopenbaard. De eerste is, dat hij altijd in twee punten spreekt. Bij hem is het altijd „ten eerste” en „ten tweede”. Of hij dat van een dominee geleerd heeft, laat zich niet nagaan. Wel is bekend, dat Bram het grootste deel van zijn leven heeft doorgebracht met tellen. In Holland was hij melkboer in Leeuwarden en dus dagelijks in de weer met het tellen van kleingeld. Ook was hij daar collectant en diaken in de kerk. In Canada werkte hij jaren lang voor de stad in allerlei nederige functies, totdat hij gepromoveerd werd te meterlezer bij het elektriciteitsbedrijf. Ook heeft hij onze kerk jarenlang getrouw gediend als boekhouder. Het tellen zit hem dus in het bloed.

De andere eigenaardigheid van Bram vind ik ernstiger en gevaarlijker: zijn hobby is stroombesparing! Hij is een fanatieke tegenstander van het misbruiken van elektrische stroom. Op dit terrein is hij zijn tijd ver vooruit. Toen nog niemand het woord „energie-crisis” had uitgevonden en geen enkele geleerde het in zijn wijze hoofd haalde, om de mensen te waarschuwen tegen al te royaal gebruik van elektriciteit, was Abraham Wolda reeds actief op dit gebied. Daar beroemt hij zich thans op. Men hoort hem dikwijls zeggen: „In de eerste plaats heb ik het altijd al gezien, en in de tweede plaats heb ik het altijd al gezegd”, doelend op noodzaak van stroombesparing. Dit is voor hem een fanatieke hobby geworden, een compulsie, een obsessie, dikwijls tot verdriet van vrouw en kinderen en tot ergernis en vermaak van vrienden.

Hoe Bram zo geworden is, is moeilijk na te gaan. Want op zichzelf is hij een vriendelijk mens, hartelijk en gul. Ik weet zeker, dat hij me ook vanavond een goede sigaar en koffie met gebak zal aanbieden. Dat doet hij altijd. Ook nu hij

alleen is — zijn vrouw is vijf jaar geleden gestorven — leeft hij er goed van. Hij is soepel en royaal, doch onbuigzaam in de toepassing van de regel: Er moet meer en meer elektrische stroom bespaard worden.

Dat verklaart ook, waarom Bram me niet hoorde, toen ik aanklopte. Hij is namelijk doof. Nu kan men dat niet helpen en het is ongepast, om de spot te drijven met iemand die doof is of geplaagd wordt door een andere handicap. Maar van Bram mag gezegd worden, dat het zijn eigen schuld is, dat hij zo weinig hoort. Hij heeft een uitstekend gehoor-apparaat, dat altijd door hem gedragen wordt, maar slechts zelden werkt, omdat Bart de batterijtjes wil sparen. Het vraagt teveel stroom, om het apparaat luid aan te zetten. Welnu, voor zulke hardhorigheid is geen excuus. Dan weiger ik ook mijn stem uit te zetten, hoewel ik volgens Katrien geweldig hard kan roepen.

„Hoe gaat het er mee, Bram? Ik hoorde, dat je volgende week naar het ziekenhuis moet.”

„Ja, die sneeuw is ook niet alles” antwoordde Bram, daarmee bewijzend dat zijn gehoor-apparaat weer op non-actief stond.

„Draai eerst dat apparaat eens op”, riep ik hem toe, „anders wil ik niet met je praten!” Met een zuinig gezicht en kennelijke tegenzin voldeed hij aan mijn dringend verzoek.

Toen kon de gezelligheid beginnen. We staken beiden een sigaar in de brand. Bram maakte koffie, waar hij een meester in is en liet me twee tompoezen van de hollandse bakker eten. Om deze traktaties te voorschijn te brengen, moest hij tegen wil en dank het grote licht in zijn kamer wel aandoen. Op mijn verzoek liet hij het aan, ofschoon ongaarne.

We hadden een heel prettig gesprek. Natuurlijk ging het eerst over het weer. Bram had evenals vorige jaren zijn broer in Florida bezocht, maar was in tegenstelling met de meeste rentenierende Canadezen vroegtijdig in het hartje van de winter teruggekeerd. „Dat warme weer in Florida duurde me veel te lang”, zei hij; „Je wilt ook wel eens wat sneeuw zien. Hoewel dat warme klimaat ook zijn voordelen heeft, natuurlijk. In de eerste plaats heb je weinig brandstof nodig, en in de tweede plaats is het er lang licht, zodat je heel wat stroom kunt besparen.” En daarmee was hij weer tot zijn hobby teruggekeerd. Hij begon uit te weiden over de verkwisting van electrisch licht. Overal in de stad, zelfs in de regeringsgebouwen, hielden de mensen onnodig het licht aan. Zelfs hier in het bejaardencentrum gebruikten ze stroom, alsof het niets kostte. Iedereen had maar kleurentelevisie. Waarom niet een toestel voor allemaal in de ontspanningszaal? En waarom bleven in de kerk de lichten vol branden, als de dominee met de preek bezig was, en je dus niet veel behoefde te zien, maar des te meer moest horen? „Wil je dat voor mij wel eens opbrengen in de kerkeraad, Arie?” Ik verklaarde eerlijk, dat ik niet van plan was, dit te zullen doen, en dat ik graag wel eens over wat anders wilde praten dan over lamplicht en elektriciteit. Om het gesprek in andere banen te leiden, zei ik - wel een beetje gemeen trouwens: „Weet je nog wel van die bekeuring van 25 dollar, Bram?” ja, dat wist Bram nog wel en dat zat hem nog altijd dwars. Een jaar of wat geleden, toen hij zelf nog auto reed, had Bram een fikse bekeuring opgelopen, omdat hij in het donker zonder lichten reed, vanwege de stroombesparing. Hij maakte een

afwerend gebaar, alsof hij een vlieg op de vlucht jaagde, maar gaf nog niet op, om over zijn levelingsonderwerp door te zagen, zodat ik me tenslotte genoodzaakt zag, een tweede schot te lossen: „Heb je nooit meer last van je been?” vroeg ik met geveinsde belangstelling. Scherp van verstand begreep Bart meteen de bedoeling van de vraag. „Arie, je kunt op dak gaan zitten met dat been. Ik begrijp wel, dat jij geen gevoel hebt voor de energy crisis.” Met een zucht over zoveel onbegrip maakt hij zich klaar voor een nieuw onderwerp. Het schot had dus doel getroffen. Over het ongeluk met zijn been wilde Bram maar liever niet meer praten. Dat was jaren geleden gebeurd, toen hij nog boekhouder was van de kerk. Op een avond was hij alleen in de kerk geweest, om wat papieren in de brandkast te doen. Menende, dat hij in het donker de bekende weg naar de uitgang wel kon vinden, was Bart misgestapt en van de trappen gevallen met het gevolg, dat hij een paar weken moest rusten met een gekneusde enkel. Allemaal vanwege de stroombesparing. Die besparing heeft hem al heel wat gekost!

Het gesprek werd nu gebracht op het altijd dankbare onderwerp van predikanten; dominees in het algemeen en de naburige dominee in het bijzonder, die een beroep heeft naar een kerk in B.C. Zou de man gaan of blijven? Bram was de mening toegedaan, dat hij gewis zou gaan. Hij baseerde dit op twee gronden: ten eerste wou die man hier wel weg, en ten tweede wou hij daar wel heen. . . .

Daarna bracht ik het gesprek op de ziekte van Bram en zijn aanstaande operatie. Ja, zei Bram, het moest er maar eens van komen. Het werd steeds lastiger met het mannenkwaaltje, dat hij had. Vijf jaar geleden had de dokter al gezegd, dat het eens zou moeten gebeuren. . . . En dus heb ik maar toestemming gegeven om te opereren. Want in de eerste plaats schijnt het geen zware operatie te zijn, en in de tweede plaats is ons leven in Gods

hand”. „Wacht even”, voegde hij er haastig aan toe, „dat moet natuurlijk in omgekeerde volgorde”.

Het bleek, dat Bram niet al te veel tegen de operatie opzag, al was hij op een-en tachtigjarige leeftijd nog wel aan dit leven gehecht. Hij wilde graag nog bij kinderen en kleinkinderen blijven en hij genoot ook nog erg van het leven in het bejaarden-home, ook al deden de mensen het licht op de gangen nooit uit. Maar als de operatie anders zou uitlopen - je weet tenslotte nooit - dan was het ook goed. Hij wist dat hij dan naar zijn Heiland zou gaan en in de dag der dagen ook zijn lieve vrouw terugzien. Er glinsterden tranen in zijn ogen, toen hij zei: „Kijk, Arie, ik heb er de mensen nooit hard om gevallen, als ze zeiden, dat ze moeite hadden met de zekerheid van het geloof. Het lijkt me maar naar en lastig, als je dat hebt. Trouwens ook overbodig, een zelf opgelegde last, als je in de Here Jezus gelooft. Ik wil en ik mag niet twijfelen aan 's Heren goedheid, Arie. Ik heb me m'n hele leven vastegegrepen aan Zijn Verbondsbeloften. Hij laat Zijn kinderen nooit los, ook Abraham Wolda niet, al is die vaak een lastig kind geweest”. Hij veegde met zijn mouw langs zijn ogen en snoof diep.

Het liep al tegen tien uur, toen ik voorstelde om samen uit de Bijbel te lezen en te bidden. Op verzoek van Bram las ik uit Openbaring 22: „ . . . En er zal geen nacht meer zijn . . . (Bram fronste zijn zware wenkbrauwen) en zij hebben geen licht van een lamp of licht der zon van node, want de Here God zal hen verlichten . . . (Bram knikte verheugd) en zij zullen als koningen heersen tot in alle eeuwigheden. . . .”

Toen ik wegging, bleef Bram maar zitten, want hij was wat moe. Ik wenste hem sterkte toe en drukte zijn hand. Ik drukte de hand van een Koningskind. Tegelijk was hij nog de oude Bram, om deze twee redenen: In de eerste plaats zag ik, dat hij zijn gehoorapparaat uitdeed, en in de tweede plaats vroeg hij mij, of ik bij de deur het grote licht wilde uitdraaien.



De Redeemer Kerk in Houston, Texas

door Piet Koenes

Gereformeerd Weekblad — Circa vier jaren geleden las ik het boekje „Hoe een Christengemeente tot bloei kwam” van de Engelse priester-journalist Michael Harper. Het is het verhaal over de Church of the Redeemer in Houston, Texas (U.S.A.).

Heel merkwaardig boeide mij dat boekje toen niet. Ik vond het allemaal nogal erg Amerikaans en zeker niet van toepassing op ons Nederlands kerkelijk leven.

Later hoorde ik meer over de Verlosser-Kerk te Houston. Ds. Hans Schouten bezocht in 1974 deze gemeente en hij vertelde mij daar heel enthousiaste verhalen over. C.B.S. Televisie in Amerika filmde deze charismatische gemeente in een film „Following the Spirit”. Deze film werd voor de Amerikaanse Televisie uitgezonden maar copieën ervan werden in heel Europa vertoond, ook in Nederland.

Tijdens een bezoek van Hans Schouten dacht ik ineens: Ik zou daar best eens naar toe willen.

Zo, van 26 september tot 10 oktober j.l. ben ik in Houston bij de Verlosser-Kerk te gast geweest. Deze kerk is een Episcopale gemeente. De Episcopale kerk is het zusje van de Anglikaanse (Engelse) kerk.

Houston is een grote stad van ruim 2 miljoen inwoners. Een snel groeiende industriestad. Ze behoort tot de zes grootste steden van Amerika.

In de wijk Eastwood, een wat verpauperde buurt met veel negers en Mexicanen, staat de Redeemer-Kerk. Een grote kerk met daarom heen een uitgebreid gebouwencomplex.

Uit het boekje van Michael Harper had ik begrepen dat deze kerk een charismatische gemeente is. Maar dan wel binnen de regels van de Episcopale kerk. Die wondere combinatie tussen een hoogkerkelijke liturgie en charismatische uitbundigheid boeide mij in hoge mate. Ik wou dat graag eens meemaken.

In die gemeente funktioneert tevens de dienst der genezing

als een bijbelse opdracht en ook dat aspect wilde ik graag bestuderen. Alles bij elkaar dus waren genoeg argumenten om die verre en dure reis naar Amerika ondernemen.

Pulkingham in nood

In 1963 kwam Ds. Graham Pulkingham naar Houston. De buurt rondom de Redeemer-Kerk was een probleem-buurt geworden. De blanken gingen weg en negers, later ook Mexicanen, kwamen er voor terug. De buurt verpauperde zichtbaar. Het kerkbezoek liep erg terug. Van de 1400 leden op

Vervolg op pag. 18

Verbond of Testament?

Als we het woord verbond gebruiken dan denken we steeds aan twee partijen die samen een overeenkomst aangaan, waarbij dan allerlei bepalingen kunnen worden gemaakt. We kunnen ook denken aan een paar jongelui die met elkaar gaan trouwen en een huwelijksverbond aangaan. Het sluiten van zo'n verbond gaat vaak met allerlei ceremonieën gepaard. Als we het over zo'n verbondssluiting hebben tussen twee mensen, twee stammen, twee regeringen, denken we steeds aan partijen die met elkaar op voet van gelijkheid staan.

De griekse taal heeft voor zo'n verbond haar eigen woord-suntheke. Waarom haal ik nu ineens de griekse taal er bij? Dat doe ik omdat we in de bijbel het woord verbond zo veel tegen komen, in het oude zowel als in het nieuwe testament. En u weet het nieuwe testament is geschreven in de griekse taal. Het oude testament, dat oorspronkelijk geschreven is in de hebreeuwse taal, is ook in het grieks vertaald. Die vertaling wordt genoemd de vertaling der zeventigen, de septuaginta, gewoonlijk aangeduid met romeinse cijfers, eigenlijk letters: LXX. Nu is het eigenaardige dat en in de LXX en in het griekse nieuwe testament een ander woord wordt gebruikt voor verbond dan in het gewone grieks, nl. diathékē. Dat woord betekent in het grieks eigenlijk niet verbond, maar testament.

U herinnert zich nog wel die bekende uitdrukking uit het avondmaalsformulier aangehaald uit het N.T. 'deze drinkbeker is het nieuwe testament in mijn bloed, hetwelk voor u en voor velen vergoten wordt tot vergeving der zonden'; in de nieuwe vertaling van het NBG luidt deze tekst: 'Deze beker is het nieuwe verbond in mijn bloed'. Het woord testament is dus vervangen door het woord verbond. In het grieks wordt echter een woord gebruikt dat heus testament betekent. En zo is het steeds gebruikt als de relatie wordt aangegeven tussen God en mens, tussen God en Zijn volk. Het werd zo gebruikt om de relatie aan te duiden tussen God en de mensheid na de zondvloed, tussen God en Abram, tussen God en het volk Israel bij de Sinal. En zo geschiedt het ook in het nieuwe testament. Daar wordt het verbond met Abram beschreven. Als ook het verbond met Israel. En vooral de nieuwe relatie tussen God en de gelovigen, mogelijk geworden door de dood en de opstanding van Jezus Christus. Het wordt in de brief aan de Hebreëen ook gebruikt voor de nieuwe en betere relatie tussen God en Zijn volk. En ... in al die teksten waar dus nu in de vertaling van het NBG het woord verbond voorkomt wordt in het grieks het woord dat testament betekent gebruikt.

Het woord verbond wordt in alle gewone gevallen gebruikt of vertaald door het woord dat in het grieks inderdaad verbond betekent, maar zodra het woord verbond een bijbelse tendens krijgt wordt het griekse woord voor wil of testament gebruikt. Dat komt omdat in de bijbel God en mens nooit op voet van gelijkheid staan. Het is altijd God die het initiatief neemt. Hij plaatst de mens, een volk, tot Zich in een bepaalde verhouding. Hij maakt aan die mens, dat volk, Zijn wil, Zijn testament bekend. En Hij is het ook die de mens, dat volk bereid maakt, gewillig om dat testament te aanvaarden. De bijbel laat ook zien dat het beste voorbeeld van zo'n overeenkomst is een wil. Alles wat in die wil beschreven wordt werd niet beschreven door twee personen die op voet van gelijkheid staan. Alles wordt beschreven door een persoon, en het behoort te worden aanvaard door de andere persoon. Hij kan dat testament niet veranderen, hij kan er ook niets in beschrijven. Het komt echt van een kant. Gods verbond is een testament, het is eenzijdig.

Tenslotte is het ook nog zo dat de andere partij het testament kan weigeren, hij kan volgens de Schrift het verbond verbreken. God verbreekt Zijn verbond niet. Hij spreekt in Zijn testament duidelijke taal.

Philo zei: „Het verbond is een symbool van genade dat God plaatst tussen Hemzelf, die de weldaad verleent, en de mens, die het ontvangt. Het past God om te geven en het past een wijs mens om het in ontvangst te nemen.” Er zijn helaas ook dewaze mensen.

Als we in de bijbel lezen van Gods verbond dan moeten we er wel om denken dat de verbondssluiting van God is uitgegaan. Als we in het engels het woord 'covenant' lezen moeten we datzelfde denken. God en mens ontmoeten elkaar in dit verbond (covenant) niet op voet van gelijkheid. Het betekent dat God uit eigen beweging en uit vrije genade tot de mens in een relatie treedt, die de mens met grote dankbaarheid behoort te aanvaarden. Het is tenslotte een relatie die verzegeld werd door het bloed van Christus. Het is het nieuwe testament door 's Heren zoendood verworven Zijn volk.

J. VanHarmelen

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PERSOVERZICHT

Carl D. Tuyt

- Trudeau introduceerde zijn nieuwe kabinet. Zo op 't eerste gezicht heeft het nogal een rose kleurtje. In Quebec is het provinciale parlement het debat begonnen over de bewoording van het komende referendum. Het ging er van dik hout zaagt men planken.

- In de Verenigde Naties stemde Amerika voor de allereerste keer tegen Israel. Er waren venijgige uitwisselingen tussen Washington en Jerusalem. Het eind van 't liedje was dat de Amerikanen het hele geval aan een misverstand weten. Geloof u het?

- In Rhodesia heeft Mugabe, de Marxistiese leider van het Front van Patriotten in de verkiezingen de meerderheid behaald. Hij sprak nogal gematigd vooral ten opzichte van de blanke bevolking en drong er op aan dat zij niet het land zouden verlaten.

- Er zijn geruchten over een offensief in Afghanistan. De Russen schijnen zelfs kernraketten en chemiese strijdmiddelen in stelling te hebben gebracht.

- Het blijft rommelen in Centraal Amerika. In El Salvador wil de regering vlak voordat het kalf verdrinken is, de put gaan dempen. De militaire regering wil namelijk land gaan verkavelen ten gunste van de arme boeren. Het overgrote deel van El Salvador's land is in handen van 370 grootgrondbezitters. De maatregel die al jaren lang geleden beloofd was, zou als het doorgaat, wel eens te laat kunnen zijn.

- En in Bogota duurt de bezetting van de Dominikaanse ambassade voort. Het zijn daar nogal menslievende guerrillas. Toen de vrouw de Oostenrijkse ambassadeur ernstig ziek werd kreeg hij onmiddellijk zijn vrijheid.

- Het parlamentsgebouw in Jerusalem zal wel een voorjaars schoonmaak nodig hebben. Twintig duizend boeren bekogelden het van de week met eieren, tomaten en zelfs levende kalkoenen. Het was een protest tegen het intrekken van agrariese subsidies.

- En in Amsterdam was het al niet veel beter. Daar reden van de week tanks door de straten. Politie had geprobeerd om zogenaamde krakers-mensen die zomaar een leegstaand pand betrekken — te verwijderen. Enfin het liep uit op een complete mini-oorlog. De politie hanteerde waterkanonnen. Vele Amsterdammers zullen - als ik ze ken - het wel als een geintje beschouwd hebben.

- Voor alle bezorgden in staat en kerk een woord van goede moed. Het is mijn persoonlijke ervaring dat eind Maart tachtig procent van alle problemen verdwijnen, en de resterende twintig procent worden veel makkelijker. Maart roert zijn staart ook in het humeur van veel mensen. Het is al bijna lente. Wie het eerst mij opbelt met het bericht van de verschijning van een roodborst krijgt eervolle vermelding in deze kolom en twee gereserveerde plaatsen in de middagdienst in onze kerk.

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De lente. Wat een heerlijke tijd van het jaar om dat nare wintergevoel kwijt te raken en dat te vieren met oude vrienden en familie.

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t 'Is ongelooflijk

Kijk eens naar onze tabel en dan begrijpt U wel wat we bedoelen. Vergeet niet, Charter Class Fares zijn niet alleen een koopje, maar ze geven ook meer vrijheid dan gewone Chartervluchten. Maakt U gebruik van de gecombineerde reistijden van de KLM en CP Air dan kunt U Uw keuze bepalen uit 7 vertrektijden per week en in

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Deze lagere Charter Cla'ss Fares naar Amsterdams zijn speciaal voor reizen buiten het drukke zomerseizoen Uw buitenkans om naar Holland te gaan. Uw reisbureau zal U graag verdere details uitleggen en U helpen alles te regelen



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Redeemer Kerk (Vervolg)

papier kwamen er hooguit nog 100 kerkbezoekers. Pulkingham probeerde alles maar niets hielp. Hij stelde de bijgebouwen van de kerk voor de jeugd open. De lieve jeugd vernielde echter alles en Pulkingham moest de gebouwen weersluiten.

Pulkingham wist het niet meer en ging huilen. Niet even, maar dagen lang. Hij ging naar New York waar David Wilkerson onder de asfaltjeugd van Brooklyn werkte. Hij trok een dag met David Wilkerson op en zag de schrijnende nood. Weer huilde Pulkingham. Aan het eind van de dag knielden ze neer in het kantoor van David. David legde hem de handen op en bad om de geestesdoop voor Graham Pulkingham. Die geestesdoop kwam later, maar Graham Pulkingham ging als een ander mens terug naar Houston.

Een nieuwe gemeente

Dat was het begin van een totale omkeer in die gemeente. Maar daarvoor was al iets anders begonnen. Een groepje gemeenteleden was al een hele tijd bezig in een gebedskring voor een opwekking binnen de gemeente te bidden.

Er kwamen spoedig meer mensen naar de kerk. De kerk trok ze als een magneet aan. Soms waren er wel duizend bezoekers. Er gingen veel dingen veranderen. Te veel om hier allemaal op te noemen.

Het grootste wonder was echter dat een vokomen dode kerk tot een compleet levende gemeente getransformeerd werd. De mensen wilden zo graag bij de kerk zijn dat sommigen hun huizen in de rijke voorsteden verkochten en een oud vervallen huis in de buurt van de kerk gingen kopen.

Er kwamen *house-holds*. Dat zijn gezinnen waar buiten de natuurlijke gezinsleden ook andere mensen — vaak zieken naar lichaam en geest — leden van het gezin werden. Mensen namen geestelijk gestoorden in hun huizen op. Sommigen werden zelfs genezen. Na zes jaren, toen de eerste fundamente goed gelegd waren en de nieuwe gemeente een stootje kon hebben, kwam de publiciteit. Radio, televisie, film en pers. Het verhaal over deze gemeente is nu bijna overal bekend.

Een kerk met liefde

Er is inmiddels wel het een en ander in de gemeente van de Redeemer-Kerk veranderd, maar niet het enthousiasme van de gemeenteleden. Bepaalde activiteiten zijn verdwenen, maar nieuwe activiteiten zijn er bijgekomen. Wat ook gebleven is: de liefde voor elkaar en voor de mensen in de buurt. Daarover heb ik mij nog het meest verbaasd. Het betekent wat als je zo met elkaar omgaat.

Elke zondagmorgen staan er twee gemeenteleden op de stoep van de kerk. Iedere

bezoeker wordt met een omhelzing begroet. In de kerkdienst is er opnieuw gelegenheid elkaar te begroeten. Je ziet de gemeente dan in beweging komen. Mensen lopen de banken uit en begroeten elkaarspontaan met een omhelzing. Ik weet niet meer door hoeveel mensen ik omhelsd werd. Ik ben de tel kwijt. Ik vond het niet haar of dweperig. In tegendeel: ik voelde mij er helemaal thuis.

Van de circa 900 kerkleden komen er gemiddeld 800 elke zondag naar de kerkdienst die overigens 2½ uur duurt. Elke dinsdagavond is er van 8.00 uur tot 10.00 uur een gemeentevergadering. Daar komen gemiddeld 300-500 bezoekers. In deze bijeenkomsten worden allerlei problemen binnen de gemeente open en eerlijk besproken. Ook bijv. kritiek op preken van Sjef Schiffmayer, de geestelijke van de gemeente.

Een nieuwe gezang

Die vernieuwing van de gemeente van de Redeemer-Kerk betekende ook een vernieuwing van de kerkmuziek. Betsy Pulkingham, de vrouw van Graham, componeerde de muziek van allerlei nieuwe charismatische liederen. De teksten werden door anderen geschreven. De kerkdienst bijwonen betekent tevens naar prachtige koorzang en gemeentezang luisteren.

De gemeentezang tijdens die wekelijkse bijeenkomsten wordt enorm door George Mimms gestimuleerd. Soms gaat de gemeente dan ineens in tongen zingen. Parelende klanken die spontaan gaan beginnen en even spontaan ophouden.

Elke week is er vier keer 's avonds om half zes een eucharistie-viering. Ik ging er graag naar toe. Deze diensten duren een uur met samenzang, een bidstond, dienst der genezingen met als hoogtepunt de avondmaalsviering rondom brood en wijn die je aan elkaar uitreikt.

De Heilige Geest werkt!

Die twee weken in Houston hebben mij iets gedaan. Ik heb daar ontdekt hoe die eerste gemeente geleefd moet hebben. Nu begrijp ik hoe die eerste gemeente het heeft kunnen klaren.

Ik ben nog niet in staat een brede analyse van mijn bezoek te geven. Daarvoor waren die twee weken te kort. Ik heb er, eerlijk gezegd, ook niet zo veel behoefte aan. Natuurlijk leven er bij mij nog wel wat kritische vragen. Ten slotte ging ik er ook als journalist naar toe voor het Friesch Dagblad dat hier graag een artikel over wilde hebben.

Voor mij zijn die twee weken heel bemoedigend geweest. Ik had ze niet graag willen missen. Ik heb daar gezien wat echte christelijke liefde vermag. Ik heb daar ervaren hoe waar het is als Paulus zegt: „Zo blijven dan: geloof, hoop en

liefde, maar de meeste van deze is de liefde". Ik heb tevens ervaren dat ik van die liefde zelf ook bitter weinig terecht breng. Maar ze zijn bij de Redeemer-Kerk dan ook eerst op de knieën gegaan, ze hebben gehuild, soms dagen lang en toen waren ze gebroken. God kon ze toen gebruiken en transformeren tot zijn instrumenten. Daar in Houston, zo ver van

huis, heb ik mogen ontdekken dat de Geest, de Heilige Geest, verrassend kan werken. Dan gebeuren er geweldige dingen. Ook geweldige zegeningen. Die belde gaan altijd samen.

Ik zou nog veel meer kunnen vertellen. Het artikel zou echter veel te lang worden. Ik hoop dat mijn lezers iets geproefd hebben van wat ik daar mocht beleven. Ik hoop tevens dat ze

ervaren dat wanneer je als gemeente samen om een reveil, om een opwekking gaat bidden, er werkelijk heel verrassende zegeningen gebeuren. Dat is het wonder van de Redeemer-Kerk te Houston. Dat kan ook een wonder binnen onze gemeente worden. Als hiervoor maar geloof gevonden wordt.

Soms heeft een goed idee hulp nodig om in werking te worden gebracht



Als uw organisatie een project heeft dat de moeite waard is om ten uitvoer te worden gebracht deze zomer, dan zal het programma Summer Youth Employment u helpen bij het betalen van de studenten om het werk gedaan te krijgen.

Program zal bijdragen in de uitkering van de lonen tot het niveau van het minimum loon. Bovendien verstrekt het programma de werkgever voordelen en tot \$20 per persoon per week om de algemene onkosten te dekken.

Waar moet u beginnen?

Informatie en voorstelformulieren zijn verkrijgbaar bij de bureaus van de Canada Employment Centres en op de kantoren van de Employment Development Branch.

Komt uw organisatie in aanmerking?

Gevestigde, niet commerciële organisaties en plaatselijke besturen kunnen in aanmerking komen voor financiële hulp als ze studenten aannemen.

Welke projecten zou u kunnen overwegen?

Om in aanmerking te komen zullen de projecten tussen 5 mei en 5 september aan tenminste 3 studenten werk moeten verschaffen gedurende 6 - 18 weken. Voorstellen moeten de deelnemende studenten te goede komen en van blijvende waarde zijn voor de gemeenschap.

Welke studenten zullen worden aangenomen?

Middelbare school studenten die van plan zijn in de herfst weer naar school te gaan. Canadese staatsburgers of permanente inwoners komen in aanmerking. Het Summer Youth Employment

Sluitingsdatum voor de project-voorstellen is 28 maart.

Om financiële hulp te verkrijgen bij het aannemen van studenten moeten de voorstellen niet later dan 28 maart (poststempel) worden ingeleverd. Het is natuurlijk in het voordeel van uw organisatie om uw aanvragen zo spoedige mogelijk in te dienen maar 28 maart in de uiterste datum. Het is nu tijd om uw project van de grond te krijgen.



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NOTES OF THANKS

GEURKINK: We would like to express our sincere thanks for all the best wishes, cards, flowers and gifts we received at the occasion of our 50th Wedding Anniversary. Above all, thanks to our Lord who has protected us through all these years.
Johan and Hendrika Geurkink,
Brinston, Ont. K0E 1C0.

VAN EGMOND: Wie roemt, die roeme in de Here, (1 Corinthians 1:31): „Hierbij willen wij iedereen hartelijk bedanken voor de kaarten en de belangstelling, die wij ontvingen voor ons 50-jarig huwelijksfeest.”
Mr. and Mrs. G. Van Egmond,
R.R. #6, Read Rd., St. Catharines, Ont.

ADOPTION

GELEYNSE: We invite you to praise the Lord with us for the fact that we have now received the final adoption papers of our new son, JEFFREY SCOTT REID GELEYNSE. He was born September 16, 1972, entered our home on March 16, 1975 and became a member of the family of God through baptism on April 26, 1976.
Rev. and Mrs. Martin D. GeleyNSE and family,
13 Mercier, Dollard des Ormeaux, Que. H9A 1H4.

BIRTHS

DEWIT: With great joy and thankfulness to God, we Dick and Elizabeth (nee Hiemstra) announce the safe arrival of our first children, twin girls, CHRISTINA PATRICIA was born on February 17, weighing 4 lbs. 14 oz., and CYNTHIA FRANCISCA was born on February 18, weighing 5 lbs. 10½ oz. They are the 11th and 12th grandchildren for Mr. and Mrs. Henry Hiemstra of Listowel, and 7th and 8th grandchildren for Mr. and Mrs. Pieter DeWit of Dorchester.
255 Bolton St. E., Listowel, Ont. N4W 2H6.

FEKKES: We, John and Jo-Ann, praise and thank God for the precious gift of our second child, a daughter, JACLYN JO-ANN. Born February 29, 1980, weighing 8 lbs. 1 oz. A sister for Christopher. Jaclyn is the 4th grandchild for Mr. and Mrs. C. Dykstra and the 2nd grandchild for Mr. and Mrs. J. Fekkes, both of St. Catharines.
79 Raylawn Cr., Georgetown, Ont. L7G 4M6.

GROENEVELD: Jack and Ann have received a beautiful gift from the Lord with the safe arrival of our second child, a daughter, LEE-ANN MARIE, born on Sunday, February 17, 1980. A little sister for Brian Jacob. Second grandchild for Mr. and Mrs. Arthur Stelpstra, London, and fifth grandchild for Mr. and Mrs. Bill Heide, Nilestown.
R.R. #2, Allenford, Ont. N0H 1A0.

VANDERKOOY: With thanks to the Creator, Jim and Chris VanderkooY welcome with love, SARAH JOANNE, born on Monday, February 19, 1980. Sarah is a new sister for Sheldon, Michelle and Tricia.
R.R. #5, Simcoe, ON N3Y 4K4.

BIRTHS

KAMERMAN: Jack and Jenny (nee Nymeyer) thank God, the giver of life, for the precious gift of their first child, LEONARD MATTHEW, born March 4, weighing 9 lbs. 4 oz. Eleventh grandchild for Mr. and Mrs. Wout Kamerman, The Netherlands. Third grandchild for Mr. and Mrs. Leonard Nymeyer, Cayuga, Ont. Ninth great-grandchild for Mr. and Mrs. G. VanderSleen, Pembroke, Ont.
Home address: R.R. #1, Hwy. 56, York, Ont. N0A 1R0.

MEESTER: Harry and Hessa Meester thank the Lord for the safe arrival of their first child, a beautiful girl, LAURA CAROLYN, at Brampton's Peel Memorial Hospital on March 2, 1980. Proud Grandparents are Mr. and Mrs. P.J. Kuipers and Mr. and Mrs. G. Meester of Hamilton.
Address: 1012 - 165 Kennedy Rd. S., Brampton, Ont. L6W 3L3.

NYWENING: On Sunday, February 24, 1980, the Lord enriched our lives with a son, BENJAMIN ALBERT: A brother for: Lisa, John-Paul, Michael.
A grandson for: Mr. and Mrs. W. Kiers, Hoogeveen, Holland, and Mr. and Mrs. J. Nywening, Wyoming, Ont.
Grateful parents: Cobie and Clarence Nywening,
222 Rosepark Cres., Winona, Ont.

VERBURG: Christopher and Dana are excited to announce they have a new baby sister, MICHELLE HOPE, born February 13, 1980, weighing 8 lbs. 3 oz. Her parents, Jack and Jane Verburg thank God for another child he has entrusted in their care. Another grandchild for opa and oma C. Rieseboos, Aylmer, Ont., and grandpa and grandma Verburg, Blenheim, Ont.
30 Talbot St. W., Aylmer, Ont. N5H 1J7.

MARRIAGES

BERKHUIZEN-OEGEMA: Mr. and Mrs. John BerkhuiZEN of Belleville and Mr. and Mrs. Jan Oegema of Bowmanville, Ont. are happy to announce the marriage uniting their children, JANET MARGUERITE and JACK ARTHUR. This celebration of love will be, D.V., on Saturday, April 5, 1980 at 7 o'clock p.m. in the Maranatha Chr. Ref. Church in Belleville, Ont. Pastor Henry Getkate officiating.
Future address: 104 Concession St. W., Bowmanville, Ont. L1C 1Y9.

BOOT-OOSTERHOF: Mr. and Mrs. John Boot, R.R. #1, Freeleton, Ont., thank the Lord for bringing together their daughters HELEN to PETER and DIANA to EIKO, sons of Mr. and Mrs. Simon Oosterhof of R.R. #2, Grand Valley, Ont. The double wedding ceremony will take place, the Lord willing, Friday, March 28, 1980 at 7:30 p.m. in the Calvin Chr. Ref. Church of Dundas, Ont. Rev. J. Zantlingh officiating.
Future addresses: R.R. #2, Grand Valley, Ont. L0N 1G0.

ANNIVERSARIES

1940 1980
The Hague Edmonton
With thankfulness to God, we hope to celebrate the 40th Wedding Anniversary of our dear parents and grandparents,
HENK and JACKIE FLINTERMAN
on April 24, 1980, D.V. Wedding text: Luke 1:6.
Adolph & Jeanette Dykstra; Jeff, James, Jonathan — Edmonton, Alta.
Henk & Henny Vroega: David, Russell — Edmonton, Alta.
#405, 9737 - 112 Street, Edmonton, Alta. T5K 1L3.

ANNIVERSARIES

1940 1980
On Wednesday, March 19, 1980, D.V., we hope to celebrate with our parents and grandparents,
TJAKKO and JANTINA DE RAAF (nee Roffel)
their 40th Wedding Anniversary. We thank the Lord for his faithfulness and love shown to all of us during these years, and we pray that God will continue to bless them in the years to come.
Trudy and Henry Schaafsma; Janet, Jeff — Windsor, Ont.
Addie & Henk Vreugdenhil; Jim, Joanne, Mark, Marlene — Windsor, Ont.
Marian & Anton Brink; Paul, Eric, Karen, Renee — Chatham, Ont.
Elly — Grand Rapids, Mich.
Home address: 3 Lorne Ave., Dresden, Ont. N0P 1M0.

1955 1980
We would like to announce the 25th Wedding Anniversary of our parents,
BERT and ANN DYKERMAN
on March 10, 1980. We pray that God will continue to bless them in the years to come.
With many thanks and much love, their children:
Gerald & Joanne
Eddy
Bernie
Wilma
Linda
Betty
Robin
Home address: R.R. #4, North Wiltshire, P.E.I. C0A 1Y0.

1955 1980
Naaldwijk Holland Marsh, Ont.
On March 30, 1980, we hope to celebrate with our parents,
TOM and MARGARET FLACK (nee de Bruyn)

their 25th Wedding Anniversary. We pray that the Lord will bless and keep them in the coming years. Congratulations and love from their children:
George & Lynn Flack — Bradford, Ont.
Irene — Guelph, Ont.
Pat
Jo-Ann
Ron
Open house will be on Saturday, March 29, 1980 from 3 - 5 and 7 - 9 p.m. at their home. Best wishes only.
Home address: R.R. #2, Newmarket, Ont. L3Y 4V9.

On March 24, 1980, we hope to celebrate the 30th Wedding Anniversary of our parents,

BEN and JENNY KRAAL (nee VanDijk)

We thank the Lord for the love and faithfulness he has shown to them. It is our prayer that he will continue to bless them and keep them in his care for years to come.
With love from their children and grandchildren:
Theresa & Jack VanderLaan — Burlington
Sharon & Eugene De Jong, Jennifer — Grand Rapids, USA
Ed — at home
Yvonne & John Deen — Drayton
Robby — at home
Home address: P.O. Box 136, Moorefield, Ont.

Newlyweds
whose wedding announcement appears here, including their address, will receive C.C. free of charge for one year.

ANNIVERSARIES

1945 1980
Heeg, Cayuga,
Friesland Ontario
Psalm 84: 11
On March 22, 1945, the Lord promised to be "a sun and shield" to our parents,
RALPH and RENA HOGETERP (nee Grondsmas)
Now, 35 years later, we as children can truly say that God has kept his promise, and has indeed been the source of love, hope and joy in their lives. This they showed us often throughout the years, both by their words, and their example, so that we, too, might know him as our source. For this, Mom and Dad, we thank you today, and together with you praise God for what he has been in our family, trusting he will continue to use you in his kingdom.
Andy & Betsy Hogeterp; Justin, Jarrod, Sharlene, Erin — Cayuga, Ont.
John & Rose de Jong; Kevin, Sheri, Valerie — Victoria, B.C.
Charlie & Lilly Snyder; Tom, Rena, Kimberley, Karen, Charlie — Caledonia, Ont.
Clarence & Hazel Snyder; Denise, Dawnita, Deanna, Clarence — Caledonia, Ont.
Albert & Evelyn Snyder; Trevor, Tommy, Tyler — Caledonia, Ont.
Peter & Joanne Hogeterp — Hagersville, Ont.
Anita Hogeterp — at home
John & Dorothy Voordenhout — Burlington, Ont.
Rodney — who is in heaven with the Lord.
Open house, D.V., at the Maranatha C.R.C., York, on March 22, 1980, 7:30 p.m. - 10:00 p.m.
Home address: R.R. #4, Cayuga, Ont. N0A 1E0.

1955 1980
Chatham, Ont. Merlin, Ont.
March 18
The Lord willing, we hope to celebrate with our parents,
ABE and HILDA NAUTA (nee Veenstra)
their 25th Wedding Anniversary. We thank our God for his faithfulness and loving care, and we pray that he will continue to bless them and to be their guide in the years to come.
With love, their children:
Ida & Harold Vyn — London, Ont.
Jake — at home
Gary — Toronto
Wendy — at home
Susan — at home
Rhonda — at home
Home address: R.R. #2, Merlin, Ont. N0P 1W0.

Holten Bowmanville
1950 1980
With great joy and thankfulness to our heavenly Father, we hope to celebrate on March 23, 1980, the 30th Wedding Anniversary of our parents,

BERT and RITA STAM (nee Huisman)
May the Lord continue to guide them and bless them in the years to come. Psalm 4:6 (RSV).
With love from their children:
Joanne & Keith Oosthoek — Dollard Des Ormeaux, P.Q.
Tony & Jean Stam — Little Britain, Ont.
Eric & Diane Stam — Owen Sound, Ont.
Henry Stam & Evelyn Fayer — Bowmanville, Ont.
Jane Stam — Downsview, Ont.
Bert Stam — Bowmanville, Ont.
Jacqueline Stam — Bowmanville, Ont.
and 4 grandchildren
R.R. #1, Bowmanville, Ont. L1C 3K4.

ANNIVERSARIES

"Lead by steadfast love, oh Lord, be upon us, even as we hope in thee" (Psalm 33:22).
With praise and thankfulness to God, we celebrated on March 12, 1980, the 25th Wedding Anniversary of our parents and our grandparents,
JOHN and AGNES SLOMP (nee Visser)
John & Alice Slomp; Loretta — Brooks, Alta.
Alice Slomp — Brooks, Alta.
Karel & Linda Slomp; David — Brooks, Alta.
Linda Slomp — Edmonton, Alta.
Betty
Randy
Brian
Leroy — all at home
Address: Box 1083, Brooks, Alta.

1955 1980
With great joy and thankfulness to the Lord, we announce the 25th Wedding Anniversary of our parents,
JACK and MARGO VANDENBERG (nee Smit)
on March 26, 1980. May the Lord continue to keep them in his care and bless them in the years to come. With much love, from their children:
Pat & Diana Van Minnen — Hamilton
Rudy — at home
Robert — Guelph
Jacky — at home
Elly — at home
Home Address: P.O. Box 55, Huttonville, Ont. L0J 2B0.

Koekange Drayton
1950 1980
With praise and thankfulness to God, we hope, the Lord willing, to celebrate the 30th Wedding Anniversary of our parents and grandparents,

BERT and ALICE VANGYSSEL (nee Van Dyke)
on March 24, 1980. It is our prayer that the Lord will continue to bless Dad and Mom and keep them in his care.
With love from their children:
Theresa & Jack Scholten; Lisa, Tracy, Lori — Moorefield, Ont.
Elaine & Nick Stevens; Jeremy, Julie — Port Perry, Ont.
John & Hilda Van Gyssel — Guelph, Ont.
Shirley & Albert Scholten; Kristie — Drayton, Ont.
Betty — at home
Address: Box 266, Drayton, Ont.

1955 1980
Rijsoord, Deep River,
Holland Canada
March 17
With joy and thankfulness to the Lord, we announce the 25th Wedding Anniversary of our dear parents,
ART and CORA VAN'T HOF (nee Van Buren)
We thank the Lord for his love and guidance in the past and pray that they may be spared for each other and for us, for many years to come. Congratulations and veel liefs from your children:
Joanne & Simon Bekkering — Grassy Lake, Alta.
Edith — Ottawa, Ont.
Joey — Deep River, Ont.
Home address: Box #130, Deep River, Ont. Canada K0J 1P0.

Advertise in C.C.
It does give you results!

Classified Advertising

OBITUARIES

Op 7 februari, 1980, overleed plotseling onze geliefde kleinzoon en neef in de ouderdom van bijna 18 jaar.

GUY BERT CORVERS JR.

"Hij is een God van liefde en genade, Barmhartigheid en goedheid zijn de daden Van Hem die niet voor altijd met ons twistte, Die ons niet doet naar alles wat wij deden. Ons niet met onze ongerechtigheden vergeldt, maar onze schuld heeft uitgewist" (Psalm 103:3).

L. Van Rooyen en familie, Samia, ON.

On February 28, 1980, after a short illness, it pleased our heavenly Father, to take home his child; our beloved husband, father and pake,

CORNELIUS (CASE) STATEMA

in his 59th year, after a very happy marriage of almost 37 years.

Always remembered by his loving wife Tena and his children:

Charles & Deanne Stema; Anita — R.R. #4, Simcoe, Ont.

Nesta & Andy; Jude, Tracy — R.R. #1, Campbellville, Ont.

Anita Stema — at home

Psalm 13:5 & 6.

Funeral services were held at the Chr. Ref. Church in Jarvis at 2 p.m.

March 3, 1980 with Rev. Fluit of Simcoe officiating

Home address: R.R. #5, Waterford, Ont. N0E 1Y0.

TEACHERS NEEDED

BOWMANVILLE: Durham Christian Highschool needs 2 teachers. An English teacher and one who teaches General Subjects. Experience preferred. Send resume to: Ren Siebenga, principal, Box 238, Bowmanville, Ont. L1C 3K9. Telephone: (416) 623-5940 (School).

BRAMPTON: The John Knox Christian School in Brampton expects to have vacancies in the primary grades. Please request applications from: Mr. I. Witteveen, principal, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, Ont. L6Y 2C7. Phone: (416) 451-3236 or (416) 457-7250.

CHATHAM: Chatham District Christian Secondary School invites applications for a math-art-accounting combination for the 1980-81 school year. Please send your applications to: Mr. Henry Kooy, principal, Chatham District Christian Secondary School, 90 Park Avenue East, Chatham, Ont. N7M 3V4, or call: (519) 352-4591.

CHATHAM: Calvin Christian School invites applications for a possible teacher's position in the primary grades. Please contact: John Postma, principal, Calvin Christian School, 72 Tissiman Ave., Chatham, Ont. N7M 4G5. Tel: 1-519-352-4980.

DRAYTON: Calvin Christian School invites applications for a possible opening in the intermediate grades. An interest in Physical Education would be an asset. Please send applications to: Calvin Christian School, Box 141, Drayton, ON N0G 1P0. Phone: (519) 638-2935 (school).

DUNNVILLE: The Dunnville Parental Christian School invites applications for a part-time teaching position in grades 7 and 8, approximately 3 half days per week. Interested persons may direct inquiries to: Mr. Wm. R. Rang, principal, Dunnville Parental Christian School, Robinson Rd., Dunnville, ON N1A 2W1. Or call: (416) 774-5142 (school).

HAMILTON: The Education Committee invites applications for possible vacancies in grades K-8. Contact: W.H. Hultink, principal, Calvin Christian School, 547 West 5th St., Hamilton, Ont. L9C 3P7, Phone: 388-2845.

TEACHERS NEEDED

QUELPH: Small is beautiful! The John Calvin Christian School in Guelph, situated in a University city, needs teachers in the Kindergarten, primary and intermediate levels. Become part of our growing Christian community. Send inquiries and applications to: Jake Vriend, principal, c/o John Calvin Christian School, 290 Water St., Guelph, Ont. N1G 1B8. Telephone: (519) 824-8860 (School).

JARVIS: Jarvis District Christian School invites applications from experienced and new teachers for a position in the primary grades and junior grades. There is also a possible position as remedial (em)/grade 7-8 (pm) teacher. Applicants with qualifications in French and/or music will be given preference. Contact: P. Weening, principal, R.R. #1, Jarvis, N0A 1J0. Phone: 428-0887 (home) or 587-4444 (school).

KINGSTON: Kingston Christian School, 88 Wright Cres., Kingston, ON, requires a part-time teacher for Principal's relief in grades 7 and 8, preferable subjects to be taught: Science, Health, English. We also invite applications for the following possible opening: Primary grades; French. Forward complete resume, application and references to: the principal, Dr. A.J. Looy.

LINDSAY: Heritage Christian School in Lindsay, Ont., invites applications for the positions of 1) Kindergarten and French for grades 1-8, 2) grade 1 and 2. Send resume and letters of application to: Mr. L. Graves, Sec. Ed. Comm., 70 Angeline St. S., Lindsay, Ont. K9V 3L3.

LONDON: The London Parental Christian School invites applications for an anticipated Kindergarten vacancy (60% full-time). Applications, including a brief statement of Christian philosophy of education should be submitted to: Rick Klooster, principal, 202 Clarke Rd., London, Ont. N5W 5E4. Telephone: (519) 455-0360.

NEWMARKET: Holland Marsh District Christian School invites inquiries for the following positions: 1) half-time remedial teacher, 2) possible opening in the junior grades. For further information or application forms, contact: Mr. Jake van Breda, at 705-737-0957 (home) or 416-775-3701 (school) or write c/o the school at R.R.#2, Newmarket, Ont. L3Y 4V9.

ORANGEVILLE: The Orangeville Christian School, an interdenominational Christian School, situated in the town of Orangeville, 20 miles north of Brampton, Ont., invites applications for a primary teacher in grades 1-4, commencing September 1980. Ability to teach music and/or French will be considered an asset but not a necessity. Send all applications to: Mrs. S. Bartlett, 28 Forest Park Rd., Orangeville, ON. Telephone: (519) 941-3381 (school).

OWEN SOUND: Timothy Christian School, requires a Teaching Principal, commencing September 1980, for grades 5-8 in its two room school. Please submit applications and resume to: Mrs. Jane Lunshof, Secretary, Education Committee, Box 59, Chatsworth, Ont. N0H 1G0.

REXDALE: Timothy Christian School, Rexdale, ON, expects to have vacancies in grade 1, grade 4 (half-time), grade 5 and grade 6 or 8. Ability to teach French and/or instrumental music would be an asset. Please request application and reference forms from: H.K. Bergsma, principal, 28 Elmhurst Dr., Rexdale, ON M9W 2J5. Phone: (416) 741-5770 (school).

TEACHERS NEEDED

ST. CATHARINES: Calvin Memorial Christian School expects the following vacancies for the next school year: grade 1 teacher, grade 3 teacher, grade 6 teacher. Experienced and new teachers are invited to contact: Mr. John Stronks, principal, 300 Scott St., St. Catharines, Ont. L2N 1J3. Phone: (416) 937-6302.

ST. THOMAS: The St. Thomas Ebenezer Christian School invites applications for the position of Teaching Principal. Send complete resume to: Mr. John Poull, principal, 77 Fairview Ave., St. Thomas, ON. N5R 4X7. Phone: (519) 633-0690 (school) or (519) 631-8879 (home).

THUNDER BAY: The Thunder Bay Christian School invites applications for a teaching position in the intermediate grades for September 1980. Please send resume with application to: Mr. C.J. Grootenboer, sec., R.R. #1, Muriilo, ON. P0P 2G0. Telephone: 807-935-2778 (home).

TRENTON: Trenton Christian School will need two teachers for the lower elementary level (grades 2, 3, or 4) for the 1980-81 school year. Please address your application of inquiries to: Mr. J. Vreugdenhil, Principal, Trenton Christian School, 20 Fourth Ave., Trenton, Ont. K8V 5N3. Phone: (612) 392-3600.

WELLANDPORT: The Wellandport Christian School invites applications for possible openings in the primary and junior divisions for the 1980/81 term. Direct all inquiries to: Wm. Thies, principal, R.R.#1, Wellandport, Ont. L0R 2J0. Phone: (416) 386-6272 (school).

WILLIAMSBURG: Timothy Christian School expects to have vacancies in the grade 1 and 2 and/or grade 5 and 6 combinations. We are looking for committed Christian teachers who want to serve the Lord in Christian education. Ability to teach French or music would be considered an asset. Please send your application to: Timothy Christian School, Williamsburg, Ont. K0C 2H0, or phone: (613) 535-2687 or 535-2152.

WYOMING: John Knox Christian School in Wyoming, Ont. invites applications for the position of Teaching Principal, OR for the position of Teacher in a combined grade 7/8 class. Send applications to: Mr. J. Lunshof, principal, Box 81, Wyoming, Ont. N0N 1T0. Telephone: (519) 845-3112 (school).

TORONTO: Immanuel Christian School needs an experienced teacher for grades 1-3 for 1980-81. Small, informal classroom, integrated curriculum. Send application to: Henry Lise, principal, Channel Nine Court, Agincourt, Ont. 416-293-9361.

WALLACEBURG: Applications invited for teaching position in grades 5-6. Experience preferred. Please apply to: Mr. S. Vanderwall, principal, Calvin Christian School, 693 Albert St., Wallaceburg, Ont. N8A 2Y0.

OTTAWA: Community for Christian Learning, a Christian High School in Ottawa, requires teachers in areas of History, Science, Math and Phys. Ed. Inquire in writing: 307 Richmond Rd., Ottawa, K1Z 6X3. Phone: 613 722-1175.

NEERLANDIA, AB: Neerlandia School requires one teacher for 1980-81 school year to teach a combination of social studies in grades 7-10, music in grades 1-10, plus 2 junior high options. Please send letter of inquiry to Mr. John Peers, principal, Neerlandia School, Neerlandia, Alta, T0G 1R0, or phone collect: (403) 674-4308.

TEACHERS NEEDED

LETHBRIDGE, AB: Immanuel Christian School, Lethbridge, Alberta, requires teachers in the following areas: 1) Elementary grades 1, 4, 6 and 2) Junior/Senior High: bible, language arts, mathematics, science (chemistry), French, social studies and typing. For more information, please phone or write: Mr. H. Konyonenbelt, principal, 802-6th Ave. N., Lethbridge, AB, T1H 1Z1. Phone: (403) 328-4783, 329-1750 or 328-7195 (home).

ROCKY MOUNTAIN HOUSE, AB: Rocky Mountain House Christian School, situated near the Scenic Canadian Rockies of Alberta, is inviting inquiries and applications for a teacher to serve in the upper elementary and junior high grades. Preference will be given to a Science major. Applicants should be properly certified to teach in Alberta. For additional information please write or phone: Mr. P. Valkenier, principal, P.O. Box #669, Rocky Mountain House, AB, T0M 1T0. Phone: (403) 845-3516 (school).

BURNABY, B.C.: John Knox Christian School in Burnaby, B.C., invites applications for teaching positions in: 1) learning assistance/grade 7, 2) a grade 3 teacher, 3) possible other openings. Music majors will be given preference. Our school has 170 students and 12 full- and part-time teachers. Please contact: Ben Hendricks, principal, John Knox Christian School, 8260 - 13th Ave., Burnaby, B.C. V3N 2G5. Or phone: (604) 522-1410 (school).

TEACHERS NEEDED

DUNCAN, B.C.: Duncan Christian School invites inquiries and applications for possible teaching positions at the upper elementary level (grades 5 and 6) for the 1980-1981 school year. A French major or minor will be given preference. Send resume and letter of application to: W. Van Deventer, principal, Duncan Christian School, 930 Trunk Rd., Duncan, B.C. V9L 2S1.

PRINCE GEORGE, B.C.: The Cedars Christian School, an interdenominational school, has possible openings in the 4 and 5 combination, as well as in the 6 and 7 combination. Experience is preferred and the ability to teach some French, will be an asset. Send inquiries to: Mr. R. Reitsma, principal, Cedars Christian School, 701 N. Nechako Rd., Prince George, B.C. V2M 1A2. Telephone: (604) 564-0707 (school).

TERRACE, B.C.: Commencing with the 1980/81 school year, the Terrace Centennial Christian School is in need of a Principal Teacher to give strong Christian leadership, not only in the expanding interdenominational school, but also in the Christian community. We offer a respectable salary and are prepared to help towards moving expenses. If you are looking for a challenge and are interested in relocating to a picturesque area which has great recreational opportunities, contact: John Vanderwal, Chairman, Education Committee, P.O. Box #317, Terrace, B.C. V8G 4B1. Or phone: (604) 635-5226 (residence) or (604) 635-6137 (school).

EDMONTON CHRISTIAN SCHOOL PRINCIPALSHIP

An invitation is extended for application for the position of principal of the Edmonton Christian High School. Our school has an enrollment of 230 students and a staff of 18 full and part time teachers.

The position gives leadership to a team concept of administration involving the people with tasks divided amongst responsibilities for student services, curriculum, supervision of instruction and co-ordination of program detail, along with other responsibilities in other areas, such as public relations, etc.

Staff consists of experienced and newer members.

Principal is also part of a team of administrators responsible for the operation of the entire system. Lots of challenge and opportunity for growth.

Interested applicants, please call or write:
Lee Hollaar, principal
13470 Fort Rd., Edmonton, Alta. T5A 1C5.
Tel: (403) 475-2818.

Edmonton Christian Schools

Our system is striving to place an emphasis upon the development and implementation of a curriculum which recognizes the Lordship of Christ.

Specific positions are:

K - 6 Curriculum Co-ordinator and a 7 - 12 Curriculum Co-ordinator.

Each of these are half-time respectively, but with other responsibilities to fill a full position. In addition to the above, we are looking for candidates for:

Kindergarten, Elementary, Junior and Senior High positions.

Specific needs also include:

Remediation, an assistant principalship, physical education, home economics, English, and social studies.

The possibility exists for an opening in a K-9 Principalship, due to a re-assignment to new work in our system.

Several exciting possibilities exist in a system which seriously struggles to advance His Kingdom.

Educators interested in joining such a community which reflects upon its perspectives, are invited to contact us.

Lee Hollaar, principal,
13470 Fort Rd., Edmonton, Alta. T5A 1C5.
Telephone: (403) 475-2818 (school).

Classified Advertising

TEACHERS NEEDED

Fraser Valley Christian High School

Providing Christian education for 350 students in grades 8 through 12, invites applications for possible vacancies in 1980/81 in any of the major areas of study, but especially in:

**English
Social Studies
French
Mathematics
Science
Chemistry
or combinations thereof.**

Located in the greater Vancouver regional district with an outstanding range of educational, cultural and recreational opportunities.

Please send resume and references with application to:

**15353-92nd Avenue,
Surrey, B.C. V3R 1C3.**

For further information contact:

**F. HERFST, principal,
(604) 581-1033 (office) or
(604) 524-6753 (home).**

John Knox Memorial Christian School in Fruitland

requires a
grade 1 teacher,
and possible openings for the
intermediate grades
for the school year 1980-81.

Preference will be given to a music major.

Please forward letters of application and resume to:

**Mr. Wm. Slofstra, Principal
Box 27, Fruitland, Ont.
Tel: (416) 643-2460 (school).**

BEACON CHRISTIAN HIGH SCHOOL

in St. Catharines, Ontario

Applications from experienced and new teachers are invited for possible openings in the following areas or combinations thereof:

**Science • Girls P.E. • Bible • Home Economics
Manual arts • Teaching Vice-principal**

Beacon Christian High School provides a complete program of Christian education for 215 students in grades 9 - 12.

Please send inquiries or applications to:

**John Vriend, Principal, Beacon Christian High School,
2 O'Malley Dr., St. Catharines, Ontario L2N 6N7.**

London District Christian Secondary School

24 Braeside Ave., London, Ont. N5W 1V3.

We are inviting applications for positions in
ENGLISH, GIRLS PHYS. ED. and FRENCH/ART.

Please send applications including resume, academic record and references to:

**The Principal,
W. Drost,
or phone (519) 455-4360.**

Toronto District Christian Highschool

With an expanded curriculum to include grade 13, the school requests applications from highly qualified teachers in the areas of:

**Mathematics Science
English**

Please forward resumes and requests for
information to:

**Wm. Barneveld, principal,
7900 Kipling Ave.,
Woodbridge, Ont. L4L 1Z5
Phone: (416) 851-1772 (school)
or (416) 456-1727 (home)**

Calgary Christian School

invites applications for teaching positions in:
Kindergarten through grade 12

and for an assistant principal position in the
Secondary area with possible counseling duties.

We are accepting applications from present teachers and those
completing their teaching requirements.

Interviews will be held in Toronto and at various Christian
Colleges and preference will be given to those with Canadian
citizenship.

Forward complete resume, application and references to:

**Mr. Ulrich Haasdyk, principal
Calgary Christian School,
2839-49th St. S.W., Calgary, AB T3E 3X9.
Telephone: 403-242-2838 (school).**

TEACHERS NEEDED

Emmanuel Christian Secondary School

requires a teacher for each of the following 2 subject areas:

**MATH/SCIENCE
ENGLISH/SOCIAL STUDIES**

Emmanuel is a young, growing school, looking
for teachers who are interested in curriculum work and who
enjoy a highly inter-denominational setting.

Administrative interests
and/or experience are an asset.
Inquiries and applications
should be directed to:

**The Principal at,
2551 East 49th Ave., Vancouver, B.C. V5S 1J6.**

The Smithers and Telkwa Christian School Society

has openings for teaching positions in:

Smithers Christian School— Grades K - 7 openings in primary and
intermediate grades. Contact: G.A. Ewald, principal,
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Telephone: (604) 847-9833 (school) or (604) 847-2186 (home).

Bulkley Valley Christian Highschool — Grades 8 - 12 openings in
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YOUNG CHRISTIAN MOTHER: wishes to do babysitting in her home. Available Monday through Friday, able to start immediately. Contact: Lora De Jong, Hamilton, ON. Telephone: 387-4189.

YOUNG MAN: 21 years old, wanting work on a farm. Experience in dairy. Write to: Jerry Vandoornik, R.R. #2, Box 16, Dundas, Ont. L9H 5E2, or phone (416) 627-7874.

SUMMER STUDENT FROM HOLLAND: attending Agriculture college in Middelburg, would like to work in Ontario on farm or vegetable garden. Experience 3 summers. If interested please contact: Mr. F. Spoelstra, 80 Quinn Ave., Orillia, Ont. L3V 2H5.

YOUNG MARRIED MAN: seeks employment on dairy farm. Replies to: Box #4498, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

PERSONAL

Lady, early fifties, active, interested in sports, outdoor life, music, cozy home life, likes to correspond and meet a sincere active gentleman age 50 - 60. Please reply to: Box #4493, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Christelijke weduwe, 60 jaar, wonende in Florida, wil graag in contact komen met man om samen nog wat gezellige jaren door te brengen. Houd van gezellig huiselijke leven. Brieven onder nr. 4495, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Sincere Chr. Ref. widow in her early forties, who likes good music, would like to correspond and meet with a sincere Chr. Ref. gentleman. Please send picture, if possible. It will be returned. Please send all letters to Box #4492, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

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needs additional full-time
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unionism and be willing to devote their time,
talents and energies to organizing and
serving groups of workers.
Please send your application,
together with a resume of education,
training and past activities to:

Christian Labour Association of Canada,
1919 Weston Road, Weston, Ont. M9N 1W7.

Calvin College Admissions Counselor

Calvin College seeks applications for the position of:
CANADIAN ADMISSIONS COUNSELOR.

This person represents Calvin College to high school students
and their parents in providing information about enrolment
to Calvin. This person will also serve as COLLEGE
RELATIONS LIASON OFFICER in Canada.

The contract is for 9 months, beginning September 1st, 1980,
although applicants will be encouraged to make a minimum
2 year commitment.

Send resumes, including names of on-campus references to:
Peter Harkema, Admissions Development Director,
Calvin College, Grand Rapids, Michigan, 49506.

Application deadline is April 7.

Calvin College is an equal opportunity employer.

HELP WANTED

I am looking for a **housekeeper** who is interested in cooking and cleaning house. She must like living in the country. Live in 8 miles from Christian Reformed Church. Smithville area. Please contact: S.A. Van Soelen, R.R. #1, Smithville, ON. Phone: (416) 957-7588.

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Apply in writing. Give references.

Reformed Ecumenical Synod,
1677 Gentian Drive, S.E.,
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HOUSE FOR RENT: in Holland from the end of May till the end of July. For information contact: F. Bulk, Legmeerdijk 35, Aalsmeer, Holland. Or contact: Peter Bulk, R.R.#2, Mount Brydges, ON N0L 1W0. Telephone: 519-264-1875.

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Tel.: 947-6881 Winnipeg, Man.

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Calvin College
Grand Rapids, MI 49506

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in the challenging new

FOCUS ON THE FAMILY
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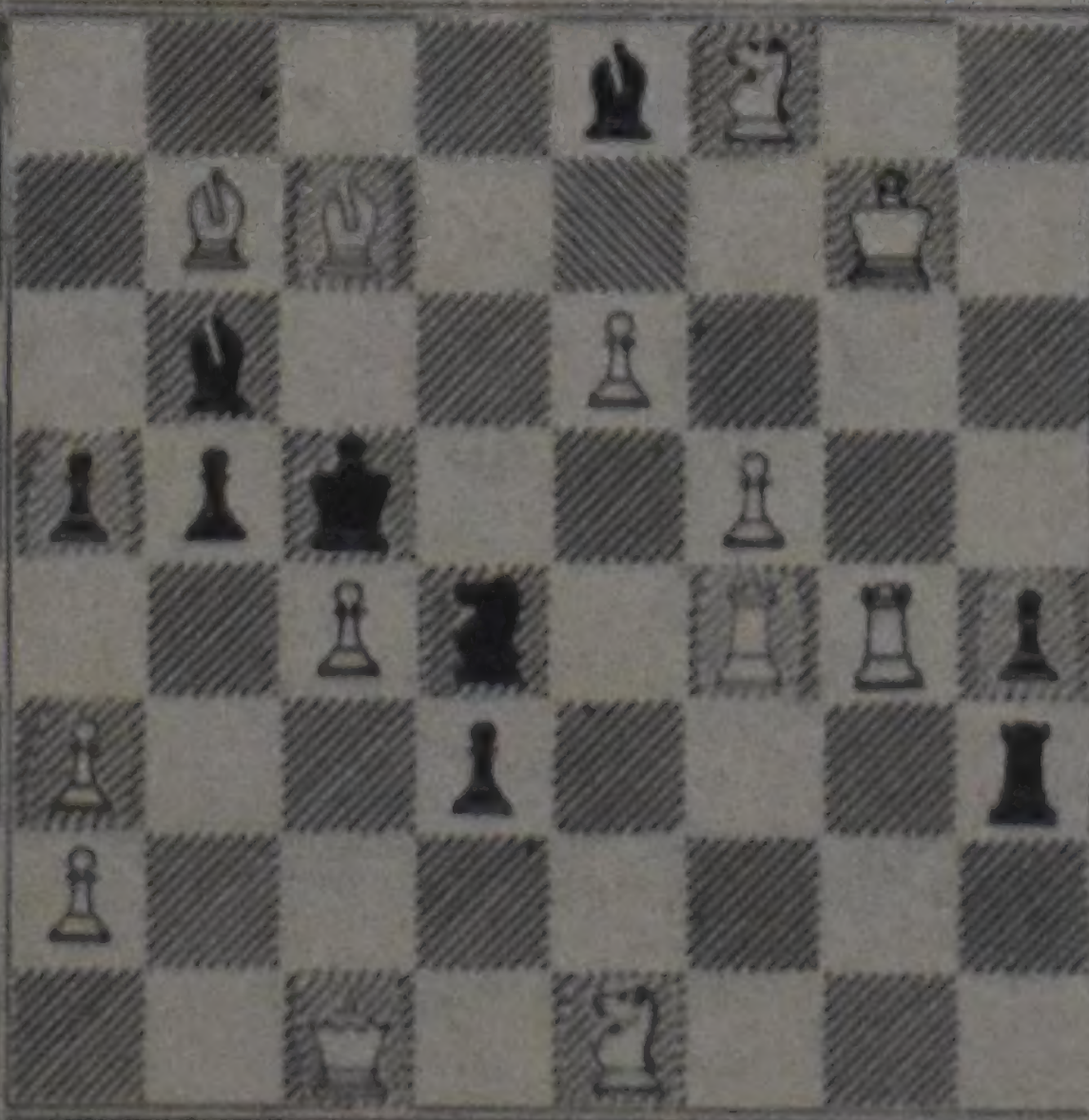

FILM I — **March 27:** The Strong-willed Child
FILM II — **April 3:** Shaping the Will Without Breaking the Spirit
FILM III — **April 10:** Christian Fathering
FILM IV — **April 17:** Preparing for Adolescence — The Origins of Self-doubt
FILM V — **April 24:** Preparing for Adolescence — Peer Pressure and Sexuality
FILM VI — **May 1:** What Wives Wish Their Husbands Knew About Women — The Lonely Housewife.
FILM VII — **May 8:** What Wives Wish Their Husbands Knew About Women — Money, Sex, and Children

Films to be shown at:
Burlington Christian Reformed Church
at 8 p.m.
3422 New Street — Burlington, Ontario

LET'S PLAY CHESS
Editor: Pete Layer

SECOND SERIES OF PROBLEMS IN MARCH

#822	#823
N.K. Malakov, Russia, 1946	R. Maillard, France, 1936
12	9



7 13
3-mover 3 pts. 2-mover 2 pts.

Notes

1. The positions shown this week contain many pawns. Sometimes such use restricts the movement of pieces to a great extent: Not so in these two examples. The three-mover, #822 was made by an experienced composer. You will see a theme which is well-developed, not very complicated, yet not very obvious.

The two-mover, #823, was made by an amateur, perhaps his first published composition. Quite a few pieces play a passive role. The variations are good, although the theme is not as dominant as it is in #822. Readers are challenged to make a few problems themselves. Sound ones will be published here.

2. Please give the key, threat and variations for #822, the key and threat, if any, for #823.

3. The deadline for the March problems #820 - 823 is April 20, post-marked. Five days later for those who do not live in Ontario.

South Sudan Bible College

MELUT, Southern Sudan (EP) — The Gideon Adwok Theological College, recently relocated here from Omdurman in Northern Sudan, has graduated its first class of pastor-evangelists.

The 21 men came from the Sudan Interior Church (SIC), churches of Sudan Interior Mission origin; the Sudanese Churches of Christ (Sudan United Mission Origin) in the Nuba Mountains of the south; and the Presbyterian Church in Malakal.

Calendar of Events

Ontario

Mar. 22 The St. Thomas and District Male Choir *Crescendo*, directed by Jack Dykstra, organist Rick Dykstra, will hold a concert in First Christian Reformed Church, Drayton, on March 22, at 8 p.m. There is no admission fee.

Apr. 12 Annual meeting of Salem Christian Counseling Service, starting at 1 p.m. in Immanuel Christian Reformed Church, Brampton, Ont. Guest speaker is Dr. Joel Nederhood of the Back to God Hour.

Apr. 14-15 Pastor's seminar: Discussion of modern theological trends with Dr. Jacob Klapwijk, Free University of Amsterdam theologian and philosopher, April 14 and 15, 1980. Sponsored by the Institute for Christian Studies, Toronto. C.L.A.C. 28th national convention; starting 9:30 a.m., in Silverthorn Collegiate Institute, 291 Mills Rd. (Etobicoke) Toronto. Speakers are Dr. Paul Marshall and Ed. Vanderkloet. Theme: "In Defence of Human Rights."

Apr. 19 **Andre Knevel organ concerts:** **Ottawa:** St. Matthew's Church on Bank St. and First Avenue, Saturday, March 22, 1980 at 8 o'clock p.m. **Hamilton:** Christ Church Cathedral on James St., April 19, 1980, Saturday, at 8:15 p.m. **St. Catharines:** in the St. Thomas Anglican Church on Ontario St., on May 3, 1980, Saturday, at 8:15 p.m.

Focus on the Family — Film Series: **March 27:** Film 1: The Strong-willed Child. **April 3:** Film 2: Shaping the Will Without Breaking the Spirit. **April 10:** Film 3: Christian Fathering. **April 17:** Film 4: Preparing for Adolescence: The Origins of Self-doubt. **April 24:** Film 5: Preparing for Adolescence: Peer Pressure and Sexuality. **May 1:** Film 6: What Wives Wish Their Husbands Knew About Women: The Lonely Housewife. **May 8:** Film 7: What Wives Wish Their Husbands Knew About Women: Money, Sex, and Children. Time: 8:00 p.m., in the Burlington Chr. Ref. Church.

Calvin College band tour: Dr. Derald De Young will conduct the Calvin College band in music which is appropriate for the Lenten-Easter season at daytime schools stops and evening concerts. **Mar. 30,** Ensembles in Detroit, Chatham, Sarnia, for worship participation; concert, Sarnia 1 CRC, 8:30 p.m.; **Mar. 31,** Sarnia, Lambton Chr. High; Chatham Dist. Chr. High; evening concert, Chatham Dist. Chr. High, 8 p.m.; **Apr. 1,** London Dist. Chr. High; Hamilton Dist. Chr. High; evening concert, Hamilton Dist. Chr. High, 8 p.m.; **Apr. 2,** St. Catharines, Calvin Memorial School; evening concert at 8 p.m. in Covenant CRC; **Apr. 3,** Toronto District Christian High; evening concert at Durham Christian High, Bowmanville, 8 p.m.; **Apr. 4,** Good Friday worship participation, Toronto area churches; evening concert, Toronto II CRC, 8 p.m.

Alberta

Mar. 27 CLAC banquet, Lethbridge Chr. High School, 6:30 p.m.

Mar. 29 Edmonton Council of Christian Reformed Churches sponsors a workshop for the Christian Reformed people of Edmonton on Urban Evangelism — "Redeeming the City." Watch for further details.

Apr. 11 Boerenkool Supper, Edmonton Christian High School Gym, 6:30 p.m. Speaker Neil Roos, CLAC'S B.C. representative.

Apr. 27 Calgary — James Ward in concert at First Christian Reformed Church after the evening service.

Aug. 10-17 Edmonton, Billy Graham Crusade.

British Columbia

Mar. 16-20 Harry Houtman of Christian Stewardship Services will be in the B.C. interior.

Apr. 24 Surrey — James Ward in Concert at Fraser Valley Christian High School.

Apr. 26 Abbotsford — James Ward in concert, sponsored by Music A.D. Canada-West.

Miscellaneous

Apr. 25 Lynden, Wash. — James Ward in concert at Lynden Christian High School.

May 14-16 Nashville, Tenn. Religious Communications Congress.

June 10-20 Grand Rapids, Mich. Christian Reformed Church of North America synod.

July 20-24 Dallas, Texas. Christian Booksellers Association annual meeting.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri. Mar. 21	Wed. Mar. 19	Mon. Mar. 17-10 a.m.	Fri. Mar. 14-10 a.m.
Fri. Mar. 28	Wed. Mar. 26	Mon. Mar. 24-10 a.m.	Fri. Mar. 21-10 a.m.
Thurs. Apr. 3	Wed. Apr. 2	Mon. Mar. 31-10 a.m.	Fri. Mar. 28-10 a.m.

Books



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Cape Breton 17

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Here's a couple of the good things others have said about our place:

"Sitting on the deck and talking with both of you, enjoying the beautiful view and the fresh clean air (we miss it already) was such a pleasant moment. The motorcycle brought us home with no problems and our tour was a great success." Muriel and Jim Welsh, New Britain, Connecticut, U.S.

"Our Nova Scotia trip was beautiful — the stay at your place a highlight." Lissa and Eric Kapust, New Jersey, U.S.

One of the 174 places to stay on your travels across Canada, as listed in *Country Bed and Breakfast Places in Canada*, a guide to warmth and hospitality along Canadian highways and biways by John Thompson; published by Denau & Greenberg, Ottawa, Ontario, 1979; paperback; content is divided into provincial sections with brief introductions of the area and accompanying maps of the places listed. A handy guide.

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History

Christians: "the best cases"

Christianity in European History by William A. Clebsch, published by Oxford University Press, 70 Wynford Drive, Don Mills (Toronto), Ontario; 315 pages, paperback; price: \$5.95. Reviewed by Rev. Johan D. Tangelder, Strathroy, Ont.

This book is the story about men and women who lived out their Christian faith in Europe from the time of Augustus Caesar to the era ended by Adolph Hitler. The author tells a good deal about a few people and happenings, and their influences upon the Christian religion in Europe. Consequently, a number of important persons are left unmentioned, while others receive a great deal of attention. For example, John Calvin merits only a few lines, but Von Zinzendorf has a number of pages devoted to him.

However, Dr. Clebsch didn't intend to give a detailed history of the Christian religion in Europe. He invites his readers to participate

vicariously in the experiences and lives of those, whom he calls "the best cases."

This book is neither a history of the church nor a history of culture. The author wants to complement and correct the insights of both church history and of cultural history. He places Christianity in mutual interaction with European culture, and throughout the book, he tries to indicate the main identities, as it were, of the typical Jesus Christs of Christianity. He writes that: "the figure who furnished the history of Christianity with its fundamental continuity has been Jesus Christ. Always and everywhere Christians have named him their saviour and have made him the model for their religiousness. But that name has always referred to one who appeared to them in so many and such different roles and with so great a variety of salvation-experiences that one properly speaks of the many Christs to whom the Christians have referred."

Dr. Clebsch, who is Professor of Religious Studies and Humanities at Stanford University, is a man of great erudition and an excellent writer. He provides new insights and tells a vivid story. However, he has the tendency to draw hasty conclusions and to make sweeping statements.

Clebsch seems to be strongly influenced by secular humanism. He writes about the "Christian myth of creation and redemption." Calvinism is reduced to moralism, and he paints a caricature of missionaries. He says of missionaries of the recent past: "The missionaries themselves shared the autonomy characteristic of the age, to the extent that they arrogated the divine functions of saving souls and of judging other races to be less noble forms of humanity than their own."

Dr. Clebsch's book will be an excellent addition to the library of a student of either church or cultural history.

Devotions

Daily devotions: records of talks with God

My Personal Prayer Diary Compiled and written by Catherine Marshall and Leonard LeSourd; published by Chosen Books, Lincoln, Virginia; distributed by Word Books, Waco, Texas 76703, 1979; 424 pages, hardbound. Reviewed by Helen Tangelder, Strathroy, Ont.

Anyone, who has read and enjoyed Catherine Marshall's books, *A Man Called Peter* or *Christy*, will find her new book just as stimulating and spiritually refreshing. It was written as a result of her marriage to Leonard LeSourd, at a time when she and her husband were confronted with urgent family problems, all in the throes of

bringing two growing families together. As husband and wife prayed about their concerns, the need arose to record their prayers and the answers God gave to them. "We discovered that unless we actually wrote down the answers to our prayers, we tended to accept them as occurring just in the natural course of events."

This is not the average devotional book that one finds on the market. Each day begins with a scripture verse, followed by a precise, pertinent prayer. Catherine Marshall's fresh style comes through even in her prayers. "Show me one area today, Lord, where you want me to rely on you alone

without trying to work out my own salvation."

The book looks and handles like a diary. Half of each page is left for personal use, with space enough to enter and record personal prayer requests and answers. An excellent way to remind us to thank God for everything.

The preface contains a practical guide on how to use this journal, suggestions on how to get up earlier in the morning and how to discipline oneself in personal devotions.

Each Christian will find this a very helpful devotional book, either for his own use, or for a gift.

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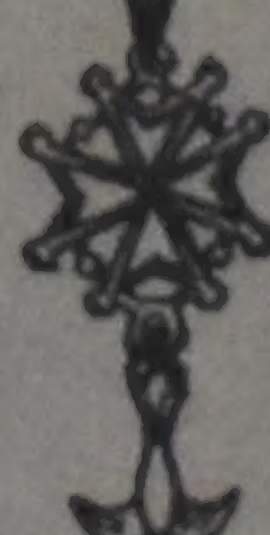


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